MAY
1970

THE Instructor

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MAY 1970 Volume 105, No. 5

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*Includes Coming Events, Answers to Your Questions, and Memorized Recitations.

**Includes Sacrament Gems and Organ Music.

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CHART LEGEND

Chart indicates specific lessons to be enriched—Month/Day (lesson number)

Indicates specific lesson(s) for which this enrichment was requested.

• Indicates value for course.

A=Administration.
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PRESIDENT HAROLD B. LEE *(Our Cover)*

The setting apart of Elder Harold B. Lee as first counselor in the First Presidency of the Church on January 23, 1970, is a fitting capstone to his nearly 29 years of service in the Council of the Twelve Apostles and in various Church programs, including leadership in the Church Welfare Program since 1935. Since 1960 he has been chairman of the Church correlation program and cites its development as "one of the great responsibilities of the future." Nearly 17 years ago Elder Marion G. Romney paid tribute to him in words which may have been prescient of his present calling and which bear repetition:

"Behind him is a record of high attainment. Before him, 'hills peep o'er hills, and Alps on Alps arise.' Sustained by the conviction that he lives in the shadow of the Almighty, he will not falter. The future must reckon with Harold B. Lee."[1]

[1]*Church News*, January 31, 1970, page 6.
Library File Reference: LEE, HAROLD B.

In Everything Give Thanks

by President Harold B. Lee

Art by Dale Kilbourn.

Recently I heard again the fabled story of the almost helpless and crippled man who begged an angel to help him into the healing waters of a magic pool, to bathe in which was the promise of a restoration of health. The angel refused, saying: Healing is not for you, for in your wounded body lies the power to touch those other wounded souls who need the comfort of one who has known what it is to suffer likewise.

The moral of the lesson was the thought-provoking declaration: "Only the wounded are invited into the army of the Lord."

The Master taught his disciples a similar lesson when he prepared them for the ministry to which they had been called:

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matthew 5:11-12.)

But then, as though to give deeper meaning to this first profound and meaningful statement, he added:

Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. (Luke 6:26.)

To the one in great need because of intense physical or mental torment, it is greater solace to hear another say: "I have gone through what you are now suffering and my whole soul goes out to you because of that understanding" than to hear him say: "I have never experienced what you are going through, but is there anything I can do for you?"

It was with that deep understanding that the Master consoled the Prophet Joseph Smith in the depth of his trials:

And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good.

The Son of Man hath descended below them all. Art thou greater than he? (Doctrine and Covenants 122:7, 8.)

A son or daughter, caught up in the whirl of unrest and protest among youth, whose spirit of independence is beginning to be asserted and demonstrated, is fortunate to have understanding parents who can say: "My son, my daughter, I was once like you. You are a part of me and I am a part of you. I know what you are passing through. Unburden your soul and let me help you."

There comes to my mind the picture of a young but mature mother sitting late at night on the side of the bed of her firstborn son, now emerging into young manhood. As she stroked his hair, she whispered from a mother's heart the words of understanding which in later years came from that same son in a far-off missionfield, as he bore testimony that through the night which followed the motherly caress, there had come a peace and joy to his troubled soul and tears of gratitude that there was someone

(*Concluded on following page.*)

For Course 11, lesson 36 (June 7), "Eli, the High Priest"; for Course 19, lesson 41 (July 26), "Trust"; for Course 25, lesson 41 (July 12), "The Visit and Compassion of Jesus"; for Course 27, lesson 38 (July 26), "Strength for the Steadfast"; for Course 29, lesson 35 (July 5), "The Doctrine and Covenants"; to support family home evening lesson 41; and of general interest.

IN EVERYTHING GIVE THANKS *(Concluded from preceding page.)*

who loved and cared. This realization gave him an anchor to steady him through the stormy seas which lay ahead.

How much safer is the teen-age child who yields to the counsel and guidelines from understanding parents who have walked the same paths and fought the same battles!

To a new convert to The Church of Jesus Christ of Latter-day Saints life is "like crossing a swinging bridge suspended between the points of birth by baptism into the Church and death into eternal life," as one sister has expressed it. "As one views the vast expanse to be crossed, the sense of security gives way to spasmodic twinges of doubt and fear."

To one coming into the floodlight of truth and now face-to-face with forces of darkness and oft-times the kind of persecution the Master spoke of to his disciples, there is great need for the force of love calling across the mists of doubt and apathy from one in the Church: "Have faith; this is the way, for I can see the path ahead."

In these days of strife and tension, with ugly epithets and sometimes scorn hurled against the Church from the enemies of the Lord's work, there is great need for love and forebearance and wisdom; "waiting patiently on the Lord," as the Master admonished, with full confidence that "your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament—the Lord hath sworn and decreed that they shall be granted." (Doctrine and Covenants 98:2.)

Let every troubled soul take strength from what the Lord promised to the saints in this dispensation:

Verily I say unto you my friends, fear not, let your hearts be comforted; Yea, rejoice evermore, and in everything give thanks. (Doctrine and Covenants 98:1.)

Library File Reference: SUFFERING.

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Published by the Deseret Sunday School Union of The Church of Jesus Christ of Latter-day Saints, the first of every month at Salt Lake City, Utah. Entered at Salt Lake City Post Office as second class matter acceptable for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928.

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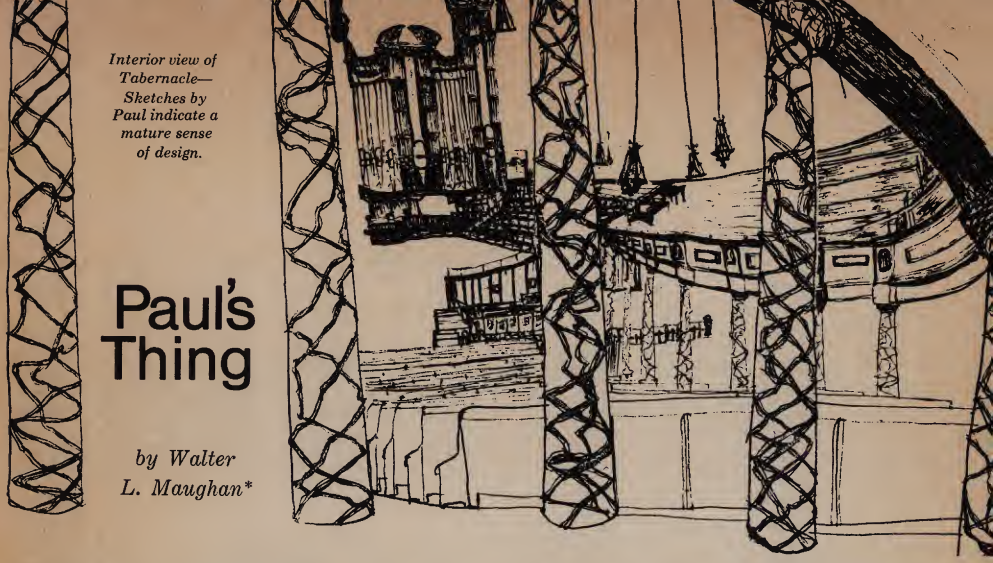
Mail subscriptions to *The Instructor*, 79 South State Street, Salt Lake City, Utah 84111. Subscription price is $3.00 per year, paid in advance. Single issues, 35 cents each.

Bound volumes sell for $7.75 when all magazines are furnished by *The Instructor*. When subscriber supplies his own issues, binding charge is $4.25. Please add 45c to cover cost of malling bound volume. (Billing has been discontinued. A check must accompany the order.)



Interior view of Tabernacle—Sketches by Paul indicate a mature sense of design.

Paul's Thing

*by Walter L. Maughan**

Despite any unfavorable connotation that may have been placed upon the statement, I think young people today have expressed themselves quite well when they speak of "doing their own thing."

Certainly a "thing" can be almost anything. It can rightfully be a source of concern to parents. It can be immoral. It can be unclean. It can be debasing.

On the other hand, it might be something beautiful, something enlightening, something enriching to the human soul. As I interpret the term, it means something unique to the individual—a thing which is his alone.

A Lonely "Thing"

It is easy enough to understand why youth are so concerned with this. They are at an age when they need to find themselves. They need to prove themselves, to test the extent of their reach, and to measure the limits of their capabilities.

Among the young there are many whose *thing* can never be anything more than the crowd's thing. They have neither the courage nor the strength of will to assert their own individuality. So they become part of a destructive demonstration on a college campus, or a mob lurking at the edge of some ghetto.

It is a lonely "thing" to be different. It is a heartbreaking "thing" to force one's own way where others have not gone before. It is a thankless "thing" to be a leader, an innovator, a creator. Along the uninhabited trail there are few to encourage or congratulate—but there may be a good deal of nervous laughter from the rear.

Where would the world be today without these lonely wanderers in the wilderness of the unknown? Where would we be without an Edison, an Einstein, a Joseph Smith, a Beethoven, a Joe Filander? Who is Joe Filander? Well, you haven't met him yet. He is out there in the world someplace doing his own "thing." Tomorrow you will read about him in the newspapers.

Life Was Different for Paul

I had not intended to carry on so when I started writing this. I only wanted to tell you about a boy of mine who likes to do his own "thing." His name is Paul. And he is just as dedicated to what he believes to be right (I was about to say as stubborn) as that other Paul of the New Testament.

Paul's "thing" did not come into being all of a sudden—not overnight, not in a week, or in a year. It had a slow evolution. He was eight years old when we first realized that it was an all-consuming interest with him—this tabernacle "thing," this love for the great organ, and this need to represent it graphically through his drawings.

But it had its birth much earlier than that. When Paul was in the first grade, his teacher complained that he did nothing but scribble all over his papers.

(Continued on following page.)

For Course 5, lesson 40 (August 2), "We Do Better When We Keep Trying"; for Course 11, lesson 43 (July 26), "Solomon, the Temple Builder"; for Course 25, lessons 39, 40, and 45 (June 28, July 5, and August 16), "Do It unto Yourself," "Joy of Creating," and "Making Weak Things Become Strong"; to support family home evening lessons 39, 40, and 45; and of general interest.

*Walter L. Maughan holds an M.A. degree in Educational Psychology from Utah State University and at present teaches retarded children in the Alpine, Utah, School District. He and his wife, Shirley Alice Jensen, have four children and are members of the Orem 29th Ward, West Sharon (Utah) Stake.

PAUL'S THING *(Continued from preceding page.)*

He would bring these "scribbles" home and explain them to us. "See, Mama, this is a rainstorm. The water is running down into the drains in the streets." Or, "See, Dad, this is a map showing the way I go to school."

I think partly because of his unhappiness at school, Paul developed some rather unpleasant habits. He would scream and hit out at the other children at the slightest provocation. He was particularly irritable with his older sister, who had suffered brain damage at birth and who was not always easy to live with. He thought her infantile mannerisms were completely unbearable and told her so in no uncertain terms. Life was difficult for Paul. And he was making it difficult for his family.

A Most Unusual Change

Then on New Year's Day, 1966, Paul was baptized. We had made special arrangements to have his baptism performed on his eighth birthday. The following day he was confirmed a member of The Church of Jesus Christ of Latter-day Saints. And it was as if he were not the same boy. At the utterance of the words, "Receive the Holy Ghost," he proved himself to be a receptive vessel. From that time on it was as if he had forgotten how to scream. He was a model boy in the home. Even his schoolwork improved.

Perhaps most striking of all, his artistic talents blossomed as never before. He demonstrated an awareness of shape and perspective, and a sensitivity for design which was almost unbelievable in a boy his age.

More than one Brigham Young University art professor has kept samples of Paul's work, going back to his earliest pictures. They consider these to be treasured possessions, examples of a "fantastic artistic talent."

Paul's Most Loved Place

Paul had a vague awareness of the tabernacle in Salt Lake City and of the great organ which it housed. He had done some drawings of the tabernacle from photographs. But he never had a really good look at it until we moved from La Puente, California, to central Utah in the summer of 1966. Then, when confronted by the real structure, he was completely overwhelmed. He insisted on going back again and again.

"When can we go, Daddy?" he would plead with me. "When can we visit the tabernacle?" I could not resist him. We spent whole days roaming around Temple Square. He soon knew all there was to see in the regular tours of the block. But the tabernacle had an irresistible magnetism which inevitably drew him to it.

Today, when we go, Paul is recognized by more than one of the guides. The caretakers within the tabernacle have noticed him haunting the place—and have perhaps been vexed at times by his seeming unwillingness to depart.

Paul has seen the tabernacle from almost every conceivable angle. He has stolen unobtrusively into the balcony to look at the ceiling. He has looked through an open vent into the great vault of the roof, and has determined that it is indeed constructed as the pictures show. He has stood at the base of the organ and peered straight up at the towering pipes. He has squinted his eyes to see between the facade of glittering gold pipes in front, and has come away knowing that there are other pipes behind. It was

Exterior view of Tabernacle—Sketch by Paul shows a keen eye for detail.

not enough to be told this by some guide. Paul had to experience it for himself.

The bitterest moment of disappointment for Paul is always that moment when the guide tells the group it is time to leave. On one or two occasions we have asked for permission to remain in the tabernacle between the tours. But inevitably the time comes when we finally do have to leave. And then there are longing looks of regret as we walk away from the building which Paul loves more than any other place on earth.

To Be a Tabernacle Organist

As we sat on a bench in the balcony for one memorable five hours during conference, I watched the other children around us getting more and more restless and irritable. Paul sat through it all spellbound. He hardly moved a muscle, except to look and look, drinking in the atmosphere of his building. We had entered the tabernacle at seven o'clock in the morning in order to get a seat. When we left, just after twelve, I was spiritually fed, but worn out. Paul had never seemed fresher.

"It looks different at night," he told me during a rehearsal of the Tabernacle Choir. "The pipes are a different color." Frankly, I had not noticed. But Paul would see it at a glance.

He loves to listen to the choir. He identifies with it as a part of his own future world. For though some of the rest of us may question, there is not the slightest shred of doubt in Paul's mind that he will one day be a tabernacle organist.

His great ambition now is to go down underneath the tabernacle and explore the inner workings of the organ. One day, he tells us— maybe when he gets in high school—he will build his own pipe organ.

The other day I heard music coming from our living room. It was plain and clear—an exact imitation of the music from one of Paul's treasured records. Paul was playing Bach at the piano. No, he was not reading the music. He has not progressed that far yet in his lessons. But he has enough of an ear for it that, without the music and without knowing the name of the composer, he was playing Bach at the piano.

Paul's "Thing"

In his basement bedroom Paul has built a replica of the tabernacle. He has the balcony constructed of cardboard boxes. He has a TV room and television cameras made of smaller boxes, cut out and glued together. He has spotlights strung from the ceiling made from paper cups. And he has microphones hanging down from real light cords. The floor of his room is covered with the same type of carpet seen in the tabernacle. Paul worked for hours cutting strips from an old sheet and coloring them with the appropriate designs. He has a raised rostrum in front, with cardboard chairs for the general authorities and choir. These chairs have seats that fold up, and they are, of course, painted a certain shade of red. Paul would not be content if they were not just like the real thing. But by far Paul's greatest achievement is the organ.

The organ in Paul's room is constructed of wooden dowels, blocks, cardboard, tin cans, pieces of wall paneling, milk cartons, soap boxes, paper towel holders, and I am not certain what all else. Whenever anything turns up missing at our house, we look first in Paul's room. An old radio serves as a console for the organ. The organist and conductor are two plastic bubble-bath containers shaped in the form of Mighty Mouse. They look quite distinguished and serious as they stand in their respective places. Of course Paul is not satisfied with the organ. He can get music out of it with the help of a record player, but that still is not enough.

Paul no longer sleeps in his bedroom. There is not space enough left for that. Several months ago he moved in with his brother David.

Where will it all lead?

The temptation to speculate on the future is irresistible. What is to become of a boy who knows already—at the age of 11—what he wants to do with his life? One would like to predict success and greatness. And such a prophecy would likely be true. But we must leave it for time to tell.

Whether or not Paul becomes great in the eyes of the world, his life will be richer and more meaningful because at the age of 11 he did his own thing.

Library File Reference: TALENTS.

Paul, 11, on one of his many visits to Temple Square.

This family will never forget the lesson they learned about budgets and wise spending.

They All Held the Money

*by Dwayne Belt**

"Oh, boy!"

"Wow!"

"You're kidding!"

I had told the children to sit in a circle on the floor to prepare for a special activity during our family home evening. To their astonishment, I gave each one a large bundle of one-dollar bills. My wife and I also had a bundle.

"All of this money together is the amount earned each month in our family," I said. "Tonight you are all going to help Mom and Dad spend it."

"Neato!" was the typical comment.

"Each of you has an equal amount; and when we decide to spend something, each must contribute an equal share."

"Can we keep what's left over?" an eager child asked.

"Sure," I answered.

For some time my wife and I had felt that one of the important things we should teach our children was the wise use of money. Although we felt the children should not be overburdened with concern about the family budget, we believed that a better understanding of our financial responsibilities and goals would contribute to the harmony we desired in our home.

We had given our children an allowance since they were in kindergarten. At first the allowance was small, and the things they were expected to buy were small. As they grew older the allowance was raised, and they became responsible for more of their own purchasing.

A Lesson in Spending Money

Now, with our older children at the ages of 16, 15, 13, and 10 (and the youngest four), we felt it was time for them to get the picture of the planning and self-discipline required to manage the income for an entire family.

"You need to know that there are some things we are required by law to pay and some that we have promised to pay," I explained. "After these things are paid, there will be other things we need and must pay for, and then we can use the rest of the money as we wish."

For Course 9, lesson 42 (July 19), "We Follow the Counsel and Advice of Our Church Leaders"; for Course 25, lessons 40 and 42 (July 5 and 19), "The Joy of Creating" and "The Sermon on the Mount"; for Course 27, lesson 31 (May 24), "Perfect in Unity"; to support family home evening lesson 40 and 42; and of general interest.

*Dwayne Belt is a professor of Education currently on leave from Brigham Young University and teaching at St. Leo College, St. Leo, Florida. He took his EdD in 1961 at Colorado State College and has since served as educational consultant to several universities. Converted to the Church in 1951, he has worked in many ward and priesthood auxiliaries and is currently Sunday School superintendent in the Dade City Branch, Tampa (Florida) Stake. His wife is Glenys Rollins; the couple have five children.

"Okay, let's get started!" was the enthusiastic reply.

Tithing was quickly agreed upon as the most important thing we have promised to pay, followed by other Church donations. Each person counted out his share and handed it to me.

"We have always paid our tithing first, even when we 'owed' only $9.00 a month, and we have always been blessed for it," I reported to the family.

So we continued on down the list—taxes, social security, insurance, house payment, utilities, and many others. The children looked distressed as their piles of money began to get smaller.

Occasional questions arose about things such as retirement funds. These were discussed in an attempt to help each one see the reason for these kinds of programs.

"In our family," I said, "savings comes under the list of things we have promised to pay. We have promised ourselves that we would save regularly to prepare for missions, college, or family emergencies. To help us keep that promise to ourselves, my employer pays some of our money to our savings account each month."

When we had exhausted the list of things required by law and promises, we moved to other things we needed. Food was mentioned first, followed by clothing and medical care.

Soon we began to mention a few things we would like to do or to have, and as families often do we found that we had too much *month* left at the end of the *money*. Long before our list of needs and wants was exhausted, the piles of one-dollar bills had disappeared.

The children stared in disbelief. My wife and I smiled knowingly.

The Message Got Through

Some of the comments we heard were:

"I'm sick!"

"What do you do at Christmastime?"

"I didn't realize how fast we spend the money you make, Dad."

"Boy, it must take a lot of time to figure out the budget and pay the bills each month."

"It's all the dozens of little things that really add up."

"Somebody around here must be a genius to make it stretch so far."

"You sure have to plan ahead."

"If you do plan carefully, you can do a lot with your money."

We knew that the message had gotten through: Spending money for a family takes wise, responsible management. We quickly stressed that with effective planning and regular saving most of the family's needs and wants would be provided for.

"Is it wrong to buy things we don't actually need?" one of the children asked.

"It is not wrong to have and to enjoy many of the beautiful and wonderful things in the world," we told her, "as long as we keep two things in mind: First, our desire for material possessions should always be secondary to our desire to serve the Lord and our fellowmen. Second, acquiring luxuries should always be secondary to acquiring necessities."

Wise Spending Is Part of Living the Gospel

"That was fun," one of the children said, "but what does money have to do with the gospel?"

"We have been told that our Heavenly Father gives us no temporal commandments," answered Mother. "Everything he tells us to do is for our eternal good. And every part of our life, including handling the family income, is part of living the gospel.

"We hoped that this activity would remind each of us that we should use our resources toward perfecting ourselves and building up the kingdom of God."

"Now, what can each of you do that will help you or our family to make better use of the financial resources with which we are blessed?" I asked.

That evening the following commitments were made:

I will keep track of what I spend for an entire month and then make a priority list for using my allowance.

I am going to be more careful about the little things I buy that I could get along without.

I'm going to try to save $100 from my allowance and baby sitting by the time school starts next fall.

I'm going to pay my tithing the very first Sunday after I get my allowance, without fail.

I'm going to make a plan for saving enough from my allowance so that I can buy a new dress every three months.

I will try even harder to make only one trip a week for the family groceries.

With an occasional reminder, our family have noticeably made sincere attempts to use our financial resources more wisely since this experience.

We will never forget the night we all helped "spend" the family income.

Library File Reference: LEARNING.

"When Thou Art Converted"

by Reed H. Bradford

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. —Luke 22:31, 32.

The Lord envisioned for all men and women—for each human soul— an attainment in living that represents the maximum maturity, righteous power, and joy. In describing those who attain this life he said:

They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name. . . . That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. . . .

Wherefore, all things . . . are theirs and they are Christ's, and Christ is God's. . . . These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood. (Doctrine and Covenants 76:51-53, 59, 69.)

The Ultimate Tests

In the same discussion the Savior said: "And they *shall* overcome all things." Yet he recognizes that this achievement does not come all at once. Consider the significance of the following events:

And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night. . . . Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. (Matthew 26:30, 31, 33-35.)

Subsequently a great multitude came "with swords and staves, from the chief priests and elders of the people." It was then that one of his disciples, Judas, betrayed him. One of the others, Peter, was at first very courageous. He "stretched out his hand and drew his sword, and struck a servant of the high priest's and smote off his ear." The Savior admonished him to put away the sword, saying, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?"

"Then all the disciples forsook him, and fled." Later Peter did deny him three times, the last time saying, "I know not the man." Immediately thereafter the cock crowed, "and Peter remembered the word of Jesus. . . . And he went out, and wept bitterly." (See Matthew 26:47-75.)

It takes time for each of us to reach a level of understanding and performance deep enough that we can become worthy in the way the Savior defines worthiness. In the beginning I may have only faint glimmerings of the real meaning of his principles. But I must persist in the quest for a deep and clear meaning, so that I can demonstrate divine integrity in all the experiences, challenges, and ultimate tests presented to me in life. To succeed, it is important and useful for each of us to examine the Lord's behavior.

It may be easy for me to express kindness to a child when he has given an excellent address in sac-

For Course 13, lesson 43 (July 19), "Feed My Sheep"; for Course 15, lessons 38 and 41 (July 26 and August 16), "Two Years in Prison" and "Good and Evil"; for Course 17, lesson 40 (July 12), "The Primary Purpose of Scripture"; for Course 19, lesson 39 (July 12), "Progress"; and of general interest.

rament meeting, but how do I treat him when I discover he has begun "taking trips" with drugs? It is not difficult to be honest in taking examinations when you know all the answers, but what do I do when I know my scholarship depends upon my getting an "A" in the course, and I don't know some of the answers? And what do I do when I see some of my fellow students cheating? Do I pay a full tithing when I am really hard pressed by severe financial obligations? Do I give the same quality of devotion to my positions in the Church as I do to my occupational responsibilities? Do I have the same sensitive consideration for the janitor as I do for the company president? Do I say "please" as readily to a child as I would to an adult? Do I seek to "get even" with my enemies, or do I pray for them and return maturity for immaturity, good for evil? If I were to ask my young children the question: "When you think of Christmas, whom do you think of first?" would they say, "The Savior"?

In all my behavior, do I remember my personal commitment to Jesus Christ—his principles, his ordinances, and the joy of his system of living?

Attitudes and Feelings

Consider the following guidelines in becoming *just* men and women, in overcoming all things:

Desire. Note the difference in the attitude shown by the Jewish people as Jesus preached to them and the attitude shown by King Solomon as he prayed:

(1) *For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.* (Matthew 13:15.)

(2) *And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?* (1 Kings 3:8, 9.)

Only if we really want to know the truth can we begin the growth process. The Lord said: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him. . . ." (Revelation 3:20.) Because of Solomon's righteous desire the Lord was able to bless him greatly. He said:

. . . *Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart.* . . . (1 Kings 3:11.)

Humility or Teachableness. The Lord has blessed each of us with rich gifts and potentials. We

(Concluded on following page.)

Jesus to Peter: "I have prayed for thee."

Art by Dale Kilbourn.

can think. We can use our intelligence to acquire knowledge in a variety of ways. The power is in us to "do many things of . . . [our] own free will, and bring to pass much righteousness." But we should also remember his words:

And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost. . . . (3 Nephi 9:20.)

Counsel with the Lord in all thy doings, and he will direct thee for good. . . . (Alma 37:37.)

This is another way of saying that we should *integrate* all of our powers and abilities around Jesus' divine inspiration.

THE CONTINUING QUEST. It is our devoted involvement in an attempt to understand his truths that permits us to perceive "line upon line, precept upon precept." Thus, in time, the rosebud becomes the rose.

Most music critics feel that, aside from his superb musicianship, Rubinstein's greatest gift is an insatiable desire to discover new values in music. For instance, he insists on rerecording some of his performances every few years.

I once asked Rubinstein about this, and he thought a long time before he replied: "Let me begin the answer with a story. One morning years ago, my wife listened while I practiced a Beethoven sonata. When I finished, she said, 'That is not the way you played it yesterday. Why have you changed?' . . . What I . . . told my wife was, in effect, that I had been seeking a better way to play the sonata. I had been struggling to come a little closer to perfection. . . . It is this eternal quest for perfection that keeps so many artists young in spite of their years."[1]

In commenting upon the life of President Joseph F. Smith, Edward H. Anderson states:

His education was obtained from his mother who early taught him, in the tent, in the camp, on the prairie. . . . He has had no other, save that sterner education gathered from the practical pages of life.[2]

Yet anyone who has read *Gospel Doctrine*, a compilation of the writings of President Smith, cannot help being impressed by the deep understanding he displayed of the fundamental principles of the gospel. The important key to that understanding is given by President Smith himself:

I stand before you today, my brethren and sisters and friends, on the ground that I have tried to be true to God, to the utmost of my knowledge and ability. . . . By his help and by his blessing I propose to be true throughout the future of my life. . . . While I live, I hope to be a true man, an honest man, a man who can face all mankind and, at last, who can stand before God, the Judge of the quick and the dead, and not quail for what I have done in the world.[3]

BEING BORN AGAIN. Using all of our own powers —our intelligence, knowledge, and wisdom—we can strive to attain that final "conversion" of which the Savior was speaking when he addressed Peter. But these powers, important as they are, are not sufficient. We must be *born again*. Even though the disciples had been with the Savior and had been the recipients of his teaching, his understanding, his healing, and his love, they forsook him at the time of great crisis. After his crucifixion, however, many of them were together on the day of Pentecost and "they were filled with the Holy Ghost." (See Acts 2:1-4.)

This rebirth gave them light and direction, new understanding, courage, and power. They then went about teaching the gospel to any who would listen. For this they were brought before the council:

. . . And the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. (Acts 5:27, 28, 29.)

The first decision of the Council was to kill them, but it was finally concluded that they would beat them, which they did, and then they "commanded that they should not speak in the name of Jesus, and let them go."

And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. (Acts 5:40-42.)

They had become converted.

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[1]"A Phenomenon Named Rubinstein," by Oscar Schisgall; *Family Weekly*, August 21, 1966; page 10. Used by permission.

[2]*Gospel Doctrine: Sermons and Writings of Joseph F. Smith;* Deseret News, Salt Lake City, Utah, 1919; page 671.

[3]*Gospel Doctrine*, pages 640-1.

Library File Reference: CONVERSIONS AND CONVERTS.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. —1 Corinthians 15:41, 42.

GO FOR THE SUN!

Once when I was very young, I tried to catch the moon in a milk pan. . . .

A milk pan was exactly the right size and shape to hold the moon as it rolled itself up to the top of the hill above the house. If I went quickly, before it had a chance to lift itself on up into the sky out of reach, I was sure I could bring it home in a milk pan! It was getting quite dark, so my father followed me, seeing that I was only three and it was time for the coyotes to come out on the hill.

"If you want the moon, you can have it," he assured me, "but it will be better if you go after the sun."

Art by Sherry Thompson.

Needing daylight for that, we abandoned our quest and went home, content to allow the moon to go on about its business—a silhouette of coyotes already congregating to serenade it. Following our shadows in the path of light it provided, my father began unfolding the plan for going after the sun. It began, he said, with obedience. It took him the rest of his life to map it out for me.

And that was how I missed catching the moon in a milk pan.

Do you know what a milk pan is? No, you've probably never seen one in your whole life.

Well, a milk pan was a flat, round pan about 14 inches across and three or four inches high. It held about a gallon of milk. At home we used to strain the morning milk through several folds of clean cheesecloth and set it in the cool cellar. Before the day was over the cream rose to the top. You could make ever so many wonderful things with cream—for cream was a miracle food, fit for a king. After it was skimmed off into the wooden churn for butter, or into a bowl to be whipped into a glorious topping for a pumpkin pie, or to be spooned over berries for special company, the milk underneath appeared bluish and thin. Skimmed milk wasn't too appetizing as a beverage, was uninteresting over oatmeal mush. It was best, actually, for cottage cheese. As cheese it had its own personality and usefulness. You could even offer it to company without apology, if they were just ordinary company.

What was left after the cheese was called whey. Whey was thin and yellowish, nothing of consequence, we thought then—a peculiar-smelling fluid fit only for the swill—to be poured into the trough for pigs. (Now, I am told, it has value as a food and is used also as a fertilizer and in other industries.)

Contrast the fine texture of pure cream, its attractive shade, the price it brings—but most especially its delightful *uses*—with the texture, color, and uses of cheese; with the texture, color, and uses of dispirited whey!

So it is. We live in a milk-pan world. We each find our own level, and when we separate, it will be as natural as the separation of morning milk. We will go into different worlds. We can rise for cream, we can settle for cheese, or we can be dumped out as whey. The choice is up to us.

So choose you this day! Who wants to rise? Who will go after the sun? —*Ora Pate Stewart.*

For Course 11, lesson 34 (May 31), "Samson, the Giant Weakling"; for Course 15, lesson 41 (August 16), "Good and Evil"; for Course 17, lesson 43 (August 9), "In the Context of the Gospel"; for Course 19, lessons 36 and 39 (June 21 and July 12), "Freedom" and "Progress"; for Course 25, lesson 39 (June 28), "Do It Unto Yourself"; for Course 27, lessons 29 and 33 (May 3 and June 14), "Salvation for All" and "Heaven for the Humble"; to support family home evening lesson 39; and of general interest.

Library File Reference: DEGREES OF GLORY.

WHOM CAN I TRUST?

*by William M. Dale**

According to Greek mythology, Hercules as a youth went to live with the herdsmen of the mountains. One day he lay down to sleep through the noonday heat and had a strange dream. In his dream the path he was following suddenly divided into two well-marked roads. He could not tell which of these he ought to take. The one looked very smooth and easy to follow. It seemed to lead down to a pleasant city. The other was a rough mountain road which looked very hard to climb and appeared to become even more difficult and rough as it ascended the mountain, until it was lost in the clouds.

As Hercules stood contemplating the two roads described above and wondering which to take, he saw a young woman coming up the smooth path from the city. Her gown was covered with embroidered flowers of all colors and she wore a wreath of roses in her hair. She saw that Hercules was in doubt as to which road he should take and quickly advised him to take the smooth one which led to the city. "In that city," she said, "you will find pleasant people who will give you freely everything you could wish for. You need not work but may sit all day in pleasant gardens where you will hear fountains splashing and birds singing, or where, if you prefer, you may listen to the music of the lyre."

Hercules looked toward the city. The sound of music came to him faintly, carried by the morning breeze; and the gardens surrounding the houses with their trees and flowering shrubs looked so cool and inviting that he felt inclined to follow the young woman's advice. Still, something held him back.

Then he saw another young woman standing on the other path. She wore plain garments and her eyes were sad but brave. "I will tell you the truth, Hercules. My sister is deceiving you. The pleasant things they will offer you in that city are either not worth having, or in the end you will pay a price for them of which you little dream. Do not go to that city, but come up the mountain road with me. The mountain road is hard to climb, and as you go higher it will grow harder and harder, but you will have delights of which you will never tire. You will get the mountain air into your lungs, and this and the climbing will make you very strong. If you have the courage to climb high enough, this mountain road will lead you to Mount Olympus at last, and there you shall live forever with the gods, who cannot die."[1]

In his dream Hercules was wise and chose the mountain road. This choice later was to play an important part in his performing the Twelve Labors assigned to him by Erythreus.

Hercules' choice of roads was in keeping with the nature of his character. Among the ancient Greeks

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For Course 9, lesson 41 (July 12), "People Are Responsible for Their Own Acts"; for Course 15, lesson 30 (May 17), "In Another School"; for Course 17, lesson 43 (August 9), "In the Context of the Gospel"; for Course 19, lessons 36 and 41 (June 21 and July 26), "Freedom" and "Trust"; for Course 25, lessons 37 and 39 (June 14 and 28), "Building Our Foundation on Christ" and "Do It Unto Yourself"; to support family home evening lessons 37 and 39; and of general interest.

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[1]See Lillian Stoughton Hyde, *Favorite Greek Myths*, D. C. Heath & Co., London, England, 1905; pages 139-142.

it was considered the most desirable goal to be privileged to achieve the top of Mount Olympus and live with the gods. Hercules would settle for nothing less. His commitment to a noble purpose was obviously the determining factor in his decision as to which of the two women he should trust.

What Is This Person's Interest in Me?

It is clear from the story of Hercules that the second woman had a sincere interest in his welfare. She offered him a difficult road, even a road which she promised would become increasingly trying. She could not give him the rewards; they had to be earned. The easy road was momentarily enticing, but Hercules chose the second. His choice reflected the respect he held for himself. He saw in the second woman's advice a way of self-realization, progress, achievement, and eventual godhood. She was truly interested in him.

As we answer the question, "Whom can I trust?" it is essential that we ask ourselves regarding each individual, "What is this person's interest in me?" Does he desire to see me achieve, or is he seeking companionship in failure or evil? Does he want me to forsake the laws of God? Does he encourage me to dishonor my parents and family? Does he find joy in promoting doubts about principles I have always held to be important? What is he trying to do? Obviously the person in whom we place trust is that one whose purposes are in tune with the objectives we have set for ourselves.

Whose Needs Are Being Met?

Closely associated with the above idea is the case of the teacher seeking to satisfy his own ends as opposed to meeting the needs of the student. In many walks of life we associate with those persons who would teach us their dubious ways. Unfortunately there are many who receive great satisfaction in sowing seeds of dissent and destroying the simple faith of youth. The fact that our schools are designated as places of learning sets the stage for those who would take advantage of the young and inquisitive mind.

Students want to believe their teachers. This is as we would have it. But it is important for students to recognize their right to reject ideologies, even in the school setting. Students generally do not have a choice as to whom their teachers will be. They do have a choice as to whether or not the teacher is going to formulate their attitudes or preferences or philosophies. Alma gave us one of the most reliable answers to the question, "Whom can I trust?"

And also trust no one to be your teacher . . . except he be a man of God, walking in his ways and keeping his commandments. (Mosiah 23:14.)

Our Mount Olympus

In the council in heaven a plan was presented which promised that not one soul would be lost. On earth, as in the symbolic city of Hercules' dream, everything would be received as a gift. No work nor effort would be required, and the price to be paid was conveniently ignored.

A second plan provided that each individual would have the right of choice, that he would be told and shown the way to God but allowed to decide for himself whether to pursue it. The way would not be easy, but he who succeeded would receive eternal life and in fact become a god. The important facet of the second plan was agency to choose for oneself.

. . . And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself. (2 Nephi 2:26, 27.)

With all the help necessary, climbing the mountain to godhood is still a "do-it-yourself project." The most important person to be able to trust is yourself. Each of us is entitled to divine guidance, but we must be properly attuned to hear the whispering of the Spirit. In this regard Brigham Young provides us with excellent insight:

Were your faith concentrated upon the proper object, your confidence unshaken, your lives pure and holy, every one fulfilling the duties of his or her calling according to the Priesthood and capacity bestowed upon you, you would be filled with the Holy Ghost, and it would be as impossible for any man to deceive and lead you to destruction as for a feather to remain unconsumed in the midst of intense heat.[2]

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[2] *Journal of Discourses*, Vol. 7, page 277.
Library File Reference: LEADERSHIP.

When a teacher involves boys and girls in activities where they can test, compare, evaluate, and decide, he is providing fertile soil and . . .

DEEP PLANTINGS FOR TENDER SHOOTS

*by John Farr Larson**

How can I impress upon a 9-year-old the seriousness of good citizenship, of "obeying, honoring, and sustaining the law"?[1]

The challenge does not lie essentially in teaching a child what good citizenship *means*. A 9-year-old generally knows right from wrong. He does not have much difficulty in assimilating the *knowledge* of what makes a good citizen. But this knowledge is not enough. Lessons on citizenship, to be effective, must become so much a part of the youngster that when he faces a situation involving a real-life choice, he will *act* as a good citizen. The development of his power to decide and act in this way is the challenge and opportunity of the teacher.

To truly implant a principle within your pupil so deeply that it becomes his own, you have to provide him with more involvement than just listening. Unless he has an opportunity to weigh, evaluate, test, compare, and decide for himself to become a good citizen, a lesson on citizenship will probably not become a part of him.

The 9-year-old is full of turmoil and indecision. He is living through a period of great doubt. Trying to find himself as an individual, he is often unpredictable, exhibiting widely variant moods and behavior.

His strongest desire just now is to be grown up, and he shows his impatience through displays of energy, self-confidence, and independence. In many ways he seeks to deny he is a child. The young boy demonstrates his growing strength through muscle-flexing and showing off his physical dexterity. Sometimes his "tough-guy" role is very convincing. The young girl often overplays her maturity and sophistication. Both boys and girls are continually attempting to convince you, and themselves, that they are not children.

A significant development at this age appears in a new-found gregariousness. Joining little groups, usually informal, becomes a way of life. Peers are important. The dress and views of the group become highly persuasive in the student's life. To him, being one of a group is also being grown up. His Sunday School class is one of these groups. The group endlessly establishes and examines rules, Rules, RULES! Its members see, for the first time, power in the group, emanating from interaction. The group is characterized by variable, unpredictable interest swings.

Let your student ease into and enjoy this relationship. Don't fight it. Instead, strengthen your regard for him by recognizing his right to belong.

For Course 9, lesson 40 (July 5), "A Latter-day Saint Is a Good Citizen"; to support family home evening lesson 39; and of special interest to all parents and teachers of nine-year-olds.

[1]Twelfth Article of Faith.

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One thing to remember is that these groups, however educational they may be, are seldom co-educational. If you observe open antagonism and aloofness between boys and girls in your class, don't be over-concerned. This and teasing are quite normal.

In fact, if class members don't always behave as you think they should in any area of social conduct, relax. This phase will pass. The group must talk and work things through for themselves to prove they are separate and apart from you and other adults. This is part of the learning process. It's like learning to walk. Falling down is part of it. If you over-react, you say, in effect, "You're still a child." So don't deny your pupils the right to grow.

Show your interest in your student's quest for adulthood by praising his responsible efforts toward independence and achievement. Feeling that he belongs and is wanted is the most important thing in the world to him right now. When he was younger he often asked questions only for the sake of getting attention, but now he has a genuine desire to get information. Hear him out and respond to his questions in an adult fashion. Your action here is equal to telling him that he is important and that his ideas are important. Play along with his desire to be grown up. Talk with him *across*, "man to man," rather than *down*, teacher to pupil. He is now capable of some reflective thinking. Guide him as he gropes for answers and ponders questions; this is most helpful in developing his power to think and to internalize his conclusions.

Remember, don't be misled by your student's outward appearance of self-assurance. He is only trying to conceal his uncertainty.

And, of course, as much as the 9-year-old wants to convince you of his adulthood, he does still act like a child in many ways. As his teacher, you can do much to stabilize him. Give him support in facing reality. Remember that most of the concessions or privileges he seeks are meant to deny his childhood and prove his maturity. Help him to discover that he is a person of value, that life holds meaning, and that he will gain his place by making worthwhile contributions.

As the child's search for responsible freedom becomes intensified in this period, he looks for adult examples to emulate. Significant association with adults adds much to his responsibleness. You can have a subtle but great influence upon his becoming a good citizen by showing him how you regard authority, by quiet demonstrations of your obedience. You can show him that freedom is the product of responsible behavior and obedience to law, while bondage follows irresponsibility and disobedience. The greatest threat to freedom today is disregard for law.

The 9-year-old is constantly asking, "Is it fair?" This is the key question in his discovery of what is right for a good citizen, first at home, then in the community. Thus you can help your 9-year-old students to be good citizens by letting them participate in the process of government. If they can see, for example, that laws are much like the rules they formulate in their own peer groups, that they are fair, and that obedience to law is the path to freedom, your teaching will be effective.

Role-playing in the following situations will stimulate the kinds of interaction that permit a child to develop concepts of justice and fair play. They illustrate the process by which a boy becomes a man, by which your student can become a responsible citizen.

1. Tom, age 9, has asked his parents' permission to go to the city (downtown) to spend the entire day with a friend of the same age. Appoint someone to speak for Tom who can give all the reasons why permission should be granted. Appoint someone else to speak for the parents.

Then let the class decide if Tom should be given permission to go. Let them discuss it for four or five minutes, then take a vote.

2. There is a rule at school which prohibits students from riding bicycles on the playground. Mary knew this but rode on the playground anyway. The principal believes she should be punished by being forbidden to bring her bicycle to school again, but he is willing to let the school court decide. Appoint someone to speak for Mary, someone else to speak for the principal, and a third person to act as judge and conduct the court. The balance of the students can act as the jury. After each side has spoken, the judge should let the jury discuss the question for a few minutes and decide what should be done about Mary.

To permit a pupil to participate in answering important citizenship questions by weighing, evaluating, testing, comparing, and deciding, with some guidance, is to further his power to make and act on right decisions. And this, after all, is the pathway to divine perfection.

Library File Reference: TEACHERS AND TEACHING—CHILD STUDENTS.

A good story, well told, is one of the richest teaching aids known.

A good story read is a good story dead. (Exception: Have your students read from their own Bibles.)

To tell the stories of Abraham, Joseph, Daniel, Jesus, or Paul, live in their shoes for a few brief moments. This implies empathy as well as background research. How did they feel? How did they think?

Present passages of scripture from memory. Bible language is beautifully powerful and eloquent. Continuity and eye contact are maintained when you deliver a scripture person-to-person. And indirectly, you are setting an example for your class to memorize scriptures.

Using visual aids for each and every story you tell is a crutch and an insult to the high level of intelligence of today's children.

TELL THEM A STORY

*by Ewan Harbrecht Mitton**

Storytelling is an essential part of religious instruction. If we are to teach gospel truths to our children effectively, we must become familiar with the techniques of preparing and telling stories. In particular, lessons involving stories from the scriptures demand our best efforts to help children understand them and share our convictions and sincerity. A story will be no more effective than the teacher who relates it.

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Art by Dale Kilbourn.

Planning and Preparation

A scriptural story requires much preparation, not only to learn its content, but to feel its spiritual qualities and to see its application in modern life. Having sensed its meaning and import, the effective teacher will feel an "intense urge to share with others what has already moved him deeply. . . . Not a clever sharing of the mind alone, but rather a sharing of heart and spirit. . . ."[1] Through the enthusiasm and excitement of the teacher, children may develop a love for scriptural stories and build a greater appreciation for the gospel.

Gospel stories are adult stories and are to be understood on that level before they can be interpreted for children. Here there is no substitute for preparation. While lesson manuals provide much assistance in finding an approach and vocabulary that the child can grasp, the spirit and testimony that we express are enriched by our understanding of the stories as they appear in the scriptures. Often we may need additional background information about a story from reference works or scriptural commentaries. We must then strive to make the story live in our minds and become a part of our experience so that it can be related vividly and with feeling.

It is important to be faithful to the original story. A good storyteller will never fabricate in an attempt to enhance it. Any story worth telling is interesting without

[1]Ruth Sawyer, *The Way of the Storyteller;* Viking Press, New York, page 28.

We might not understand as much as we do about Jesus and his gospel if he hadn't told stories (parables). Can you imagine a better answer to the question "Who is my neighbor?" than the story of the Good Samaritan?

Your own testimony, great or small, will be reflected in every story you tell. A story with no thought, no preparation, no personal inner conviction, is hypocritical and dishonest.

Children can help present a Bible story they already know by filling in details or answering questions. Before Jesus brought Lazarus forth from the tomb, the Bible says, "Jesus wept." Was he afraid? How did this show his love for Lazarus, or for Mary, or Martha? (See John, chapter 11.)

A good storyteller has the intense urge to share with others what has already moved him deeply and personally.

embellishment. Also, for children, we should not lose the simplicity and effectiveness of a story by elaboration of irrelevant detail.

Interest will be created if the story can be related to the lives of the children. After thoroughly understanding all aspects of the story in heart and mind, one must then ask, "What do I want my class to get from this story? What does the story teach? How can I relate this to the experience of the class?" We must do for our children as Nephi did for his people and "liken all scriptures unto us, that it might be for our profit and learning." (1 Nephi 19:23.) In other words, we must constantly look for modern parallels and examples which will make our stories meaningful today.

Practice and Presentation

Successful storytelling requires practice, not only in the classroom, but outside as well. Many opportunities may be found for such practice if the teacher will seek them. Practice a story in front of a mirror before giving a lesson, and you will find valuable helps and insights leading to an improved presentation. Try placing a mirror by your phone to examine your facial gestures when you talk to others in normal conversation. Are you this animated when teaching your class? Are your gestures effective in helping to convey your ideas and feelings? This procedure will also guard against unwanted mannerisms that creep in, and the use of unnecessary gestures that detract from the story.

Another invaluable aid to self-evaluation and improvement is the tape recorder. Tape your story and then listen to it and consider your technique. How would *you* like *you* for a storyteller? A small, inexpensive tape recorder is worth every penny you pay for it in speech development.

Further practice can be obtained by telling stories to your children and their friends. Constantly work at it. Telling a story helps to clarify it in your mind, and, as in improvising music, ideas come while telling a story that come in no other way.

Let your words suggest things that can be sensed, touched, tasted, visualized, and heard. Let the children feel your personality and conviction. Welcome the suggestions and evaluation of adults who visit your class.

Before telling a story, have details clearly in mind. A helpful way to approach a story you have heard or told many times is to imagine that you are hearing it for the first time. Listen to it in your own mind. Turn it over and over looking for fresh insights and meanings. Children can help present a story they already know by filling in details or answering questions that will lead to new depth and understanding.

Gospel stories will remain forever fresh and spiritually stimulating if adequately and prayerfully prepared and delivered with imagination and conviction.

Library File Reference: TEACHERS AND TEACHING—TECHNIQUES.

There is still nothing more boring or lesson destroying than reading the story as it appears in the manual.

A Bible story will be as bright or dull as you yourself make it! A successful story will not depend so much on visual aids or the number of times you have read the story before giving it as it will on your grasp of the story, your personal testimony, and your ability to tell it on the child's level.

Each story should have one central point, idea, or objective. To add more is to clutter learning. Again, observe the stories of Jesus, their directness, their simplicity.

A good story doesn't always answer all questions for the listener. The stories of Jesus frequently ended with a question. The listener had to draw his own conclusions.

"Blessed Are They Who Shall Believe"

*by Robert J. Matthews**

An examination of the Beatitudes as contained in the Book of Mormon shows an addition of two to the 9 found in the Bible, making a total of 11. Following is the message of the two "new" members of the family of Beatitudes.

. . . *Blessed are ye if ye shall believe in me and be baptized, after ye have seen me and know that I am.*

And again, more blessed are they who shall believe in your words, because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins. (3 Nephi 12:1, 2.)

Art by Dale Kilbourn.

It is significant that these two Beatitudes are placed first in the order of sequence, for they are the key to understanding the others. They introduce the Beatitudes on a highly spiritual tone by speaking first of all about a person's relationship to God, and they enumerate a belief in Jesus Christ, humility, baptism, receiving the Holy Ghost, and obtaining a remission of sins as the necessary steps toward full fellowship in the gospel.

As recorded in the King James Version, the Beatitudes deal with three general attitudes among men: attitude toward life—spirituality; attitude toward others—love; and attitude toward tribulation—endurance. The two Beatitudes quoted above from the Book of Mormon introduce an additional one: attitude toward Christ, our Savior—worship.

Three Beatitudes

The Book of Mormon also contains some modifications of three other Beatitudes. For example:

KING JAMES VERSION

Blessed are the poor in spirit: for theirs is the kingdom of heaven. (Matthew 5:3.)

BOOK OF MORMON

Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven. (3 Nephi 12:3.)

A person who is literally "poor in spirit" could hardly be considered to be either blessed or ready for the kingdom of heaven. The poor in spirit can only be blessed providing they do not remain that way. The directive to "*come unto me*" is designed to make them rich in spirit. As indicated by the first two Beatitudes of the Book of Mormon, to come unto Christ means to believe in Jesus Christ and be baptized in his name, which brings the promise of the Holy Ghost and a remission of sins. They who are willing to receive these things are blessed and will not remain poor in spirit but become wealthy in spiritual things. In this circumstance, theirs is the kingdom of heaven. As James has said, "Hath not God chosen the poor of this world *rich in faith*, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5. Italics added.)

Another improved Beatitude reads as follows:

For Course 9, lesson 37 (June 14), "Jesus, the Son of God, Is Head of This Church"; for Course 17, lesson 40 (July 12), "The Primary Purpose of Scripture"; for Course 19, lesson 34 (June 7), "Magnanimity"; for Course 25, lessons 37 and 42 (June 14, July 19), "Building Our Foundation on Christ" and "The Sermon on the Mount"; for Course 27, lessons of June, July, and August on the Beatitudes; to support family home evening lesson 37; and of general interest.

*Robert J. Matthews received his PhD from Brigham Young University in 1968 and is now academic research director for Church seminaries and institutes. He served in the California Mission from 1946-49, has been a high councilor in several stakes, and is presently bishop of the BYU 16th Ward, BYU 5th Stake. His wife is Shirley Neves. The couple have three children.

King James Version

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Matthew 5:6.)

Book of Mormon

And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost. (3 Nephi 12:6.)

The promise is that they who seek diligently for righteousness shall find the Holy Ghost. Perfect righteousness requires full acceptance of Jesus Christ. Indeed, one of his names is "righteous" (Moses 7:45); and it is through the gospel of Christ that righteousness is revealed from heaven (Romans 1:16-17). Therefore, how can one seek righteousness unless he seeks for Christ? The Holy Ghost bears record of the Son who is Jesus Christ (Doctrine and Covenants 20:27); it sanctifies those who receive it (Alma 13:12; 3 Nephi 27:20); and it gives them the promise of eternal life (Doctrine and Covenants 88: 3, 4). What greater blessing could come to those who hunger and thirst after righteousness than to be filled with the Holy Ghost, which testifies of Christ, the fountain of all righteousness, and enables them to obtain the gift of eternal life?

One of the Beatitudes which was *not* changed in the Book of Mormon says that they that mourn shall be comforted. However, using the first two Beatitudes as the key, it could be said that they that mourn *who come unto Christ* shall obtain the Holy Ghost, which is the Comforter. They cannot continue to mourn, as though without hope, if they are comforted by the Comforter itself.

Again, by comparison:

King James Version

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. (Matthew 5:10.)

Book of Mormon

And blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven. (3 Nephi 12:10.)

The above statement substitutes *my name's sake* for "righteousness' sake." This emphasizes the importance of a disciple's responsibility in taking upon himself the name of Christ. Since all things religious are to be done in the name of the Son (Moses 5:8; Doctrine and Covenants 46:31), and since the plan of salvation is centered in the Son (Alma 13:16) and his is the only name given among men whereby we must be saved (Acts 4:12; Doctrine and Covenants 18:23), and since there is no other salvation spoken of, nor any other conditions (Mosiah 4:8), it follows that a passage reminding men of the necessity to endure persecution for the name of Christ is an important item in the scriptures.

Blessed Are the Meek

Another statement left unchanged in the Book of Mormon, yet of interest in a discussion of the Beatitudes, is that the "meek shall inherit the earth." That this promise is not to be realized fully in mortal life is shown by the following passage from the Doctrine and Covenants:

And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

Therefore, it [the earth] must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it [the earth] made and created, and for this intent are they [the meek] sanctified. (Doctrine and Covenants 88:17-20.)

In further explanation of the word "meek," the Prophet Joseph Smith said:

Some of the company thought I was not a very

(Concluded on following page.)

"BLESSED ARE THEY WHO SHALL BELIEVE" *(Concluded from preceding page.)*

meek Prophet; so I told them: "I am meek and lowly in heart," and will personify Jesus for a moment, to illustrate the principle, and cried out with a loud voice, "Woe unto you, ye doctors; woe unto you, ye scribes, Pharisees, and hypocrites!" But you cannot find the place where I ever went that I found fault with their food, their drink, their house, their lodgings; no, never; and this is what is meant by the meekness and lowliness of Jesus.[1]

Meekness, then, is not cowardice, backwardness, or weakness, but is selflessness, or unselfishness.

Spiritual Truth

Thus, in the Beatitudes as recorded in the Book of Mormon we find every moral principle contained in the corresponding passages of the King James Version plus an additional and basic fourth condition for true and complete blessedness. In their most complete rendition, the Beatitudes point out these four attitudes:

1. Our attitude toward Christ—worship.
   a. Blessed are they who believe in Jesus Christ and who come unto him.
   b. Blessed are they who with humility are baptized in Jesus' name that they may be visited with the Holy Ghost and receive a remission of their sins.
2. Our attitude toward life—spirituality.
   a. Blessed are the poor in spirit, who come unto Christ: for theirs is the kingdom of heaven.
   b. Blessed are they that mourn: for they shall be comforted.
   c. Blessed are the meek: for they shall inherit the earth.
   d. Blessed are they which do hunger and thirst after righteousness: for they shall be filled with the Holy Ghost.
   e. Blessed are the pure in heart: for they shall see God.
3. Our attitude toward others—love.
   a. Blessed are the merciful: for they shall obtain mercy.
   b. Blessed are the peacemakers: for they shall be called the children of God.
4. Our attitude toward tribulation—endurance.
   a. Blessed are they which are persecuted for my name's sake: for theirs is the kingdom of heaven.
   b. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.

The King James Version states the *desire* for "blessedness" and in most instances indicates *what* the blessing would be, but it lacks the vitality of the message given by the Book of Mormon because it does not *define the way* by which these blessings may be obtained. The great value of the Beatitudes as presented in the Book of Mormon is that they point out the *process* and the *method* by which the poor in spirit, the mourning, and the pure in heart may obtain the promised reward.

Again, it is significant that the two Beatitudes supplied by latter-day revelation are placed at the beginning of the list in the Book of Mormon. There is the same consistency and order in this presentation of the Beatitudes as in the sequence of the Ten Commandments. In both cases there is a divinely directed sequence, special and sacred, beginning with a discussion of man's relationship to God, and then moving toward relationships between people.

Truly, these first two Beatitudes are an inspired key to understanding the remaining Beatitudes. And in the sequence decreed through modern revelation, the Beatitudes show the essential pattern for living the gospel of Christ. With strength and dignity they reaffirm and build on the immortal answer of Jesus to the Pharisee who asked which was the great commandment of the law:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets"[2] . . . and the Beatitudes.

[1] *Teachings of the Prophet Joseph Smith*, selected by Joseph Fielding Smith; Deseret News Press, Salt Lake City, Utah, 1938; page 270.

[2] Matthew 22:37.

Library File Reference: SERMONS AND TEACHINGS.

Pioneer Harvest

BY GOFF DOWDING

During the summer of 1848 the sego lily was a principal article of food among the Utah pioneers. Their crops had failed and meat was scarce. The Ute Indians explained to the white settlers the food qualities of the bulbs at the bottom of the plant. And that season women and children gathered the roots by the hundreds on the hills immediately north and east of Salt Lake City.

Conditions common to the stalwart pioneers are described by Elizabeth Huffaker, a pioneer of 1847:

In the early spring of 1848, our food was all gone. My husband had killed some wild game, and by means of salt brought from the Lake, I was able to dry and preserve enough to keep us from starving. Along in the month of April, we noticed that all the foothills were one glorious flower garden. The snow had gone, the ground was warm. We dug thousands of sego roots for we heard that the Indians had lived on them for weeks and months. We relished them, and carried them home in bucketfuls. How the children feasted on them, particularly when they were dried, for then they tasted like butter nuts.[1]

The bulb, about the size of a sparrow's egg or walnut, is usually five or six inches down in the hard, dry ground, at the end of the slender stem which bears the flower. The bulbs were eaten raw, boiled, or roasted. Boiled, they taste something like a potato. Roasting, as Mrs. Huffaker noted, gives them a butternut flavor.

The Indians frequently ground the bulbs and made bread from the starchy meal. The name "sego" is of Indian origin.

The Indians have an interesting legend concerning the origin of the sego lily. Many, many suns ago the Indians lived in great numbers in these valleys and mountains. They grew corn and berries in abundance, but as they increased in yield, the Indians envied one another and vied with each other to see who could gather the most food for their winter supply, when snows were deep and days were cold. Then they warred; the tomahawk took the place of the game stick, and many Indians were killed. The Great Spirit was displeased and sent a heat over the land, and the corn and berries dried up. The children were left without food, the sky became dark with great clouds for many moons, the earth refused to yield, and the sands blew over all the land. The Indians sorrowed and prayed to the Spirit. One day the sun shone brightly, and up on the hills the people saw a little plant, growing everywhere, even into the canyons, and far above to the very peaks. The Great Spirit had heard the prayers of the people, and when the Indians tasted the root of the little plant they knew that the Spirit had saved them from death. So ever after they never fought where the lily bulb grew, and they called it the little "life plant of the hills."[2]

In 1911 the sego lily was adopted by the Utah Legislature as the State Flower of Utah. Every spring children roaming over the hills gather the flower, and nothing is prettier than a bouquet of these flowers in the window or on the center table. Everybody loves the sego lily. It is the symbol of hope and sunshine.

1 "The Sego Lily," by Levi Edgar Young; *Utah Educational Review*, September and October, 1917.
2 See "The Sego Lily," *Utah Educational Review*, 1917. See also *Memoirs of John R. Young*; Deseret News, Salt Lake City, Utah, 1920; copyright, John R. Young.

PIONEER HARVEST

Painting by
Goff Dowding

Reproduced for THE INSTRUCTOR
by Whitefriars Lithographing Co.

Pioneer Harvest

THE SEGO LILY (*Calochortus Nuttallii*)[1]

This is a member of the lily family and in most states outside of Utah, Idaho, and Wyoming bears the name mariposa lily. This name is traceable to the early Spanish explorers and settlers who thought the beautiful flowers covering the mountainside looked like gay butterflies, mariposa being the Spanish name for butterfly. Sego lilies are to be found in dry, rocky soil.

1 See Richard J. Shaw, *Wild Flowers of Yellowstone and Grand Teton National Parks*; Wheelwright Lithographing Company, Salt Lake City, Utah, 1963.

About the Artist

L. Goff Dowding has long been noted for his religious paintings. His works have appeared in previous issues of *The Instructor*, in teaching aid packets, and in the book *Holy Scriptures*, published by Deseret Book Company.

He was born in Salt Lake City and attended school there, then graduated from the Washington School of Art. He has operated his own art studios in Salt Lake City and Phoenix, Arizona, and is presently art director for Wheelwright Lithographing Company in Salt Lake City.

He served as a missionary for the Church in Mexico, and has since been active in many stake and ward capacities. Having a keen interest in Mormon history, he has done extensive research in this area.

His wife is LaMyra Baird; the couple have three children and make their home in the Bountiful 13th Ward, Bountiful North (Utah) Stake.

For Course 3, lesson 36 (July 12), "Pain and Discomfort"; for Course 4, lessons 30, 31 (June 21, 28), "A Long Journey" and "Making New Homes"; for Course 5, lesson 30 (May 24), "Our Heavenly Father Answers Our Prayers"; for Course 7, lesson 38 (May 31), "Working Together"; for Course 25, lesson 35 (May 31), "Look Up—Look Down"; to support family home evening lesson 35; and of general interest.

Library File Reference: SEGO LILY.

Color reprints available at The Instructor, 79 South State Street, Salt Lake City, Utah 84111. 10c each.

Painting by **Goff Dowding**

Mother Is a Sanctuary

CAUSE FOR RETURNING

In the mature family the aged
mother becomes
A sanctuary to each of her
children.
At times a man needs to return
alone
To his mother and,
In the light of his relationship to
her,
Assess the value of his present
Goings and comings,
Synchronize his gauge of time
And eternity with hers,
And become for a few moments
As a little child.

—*Iris W. Schow.*

I THANK THEE

I thank thee, Lord, for this one
hour of peace—
For pleasant warmth of crackling
wood—
The touch of tiny, petaled baby
hands—
The cheerful gleam of sun, the good
Serenity that comes from tasks
well done.

—*Evelyn Wooster Viner.*

MOTHER TEACHES ME TO PRAY[1]

My mother takes me by her knee
To teach me how to pray:
She tells of Heavenly Father and
Of things to do and say;
She says to make my eyelids close
Before I start to pray,
And talk to God whene'er I wish
And tell him of my day.

I thank him for the good things
That he gives to me each day:
I tell him of my troubles,
For he helps me find the way;
And then before I finish
I do not forget to say,
"I thank thee for my mother,
Who has taught me how to pray."

—*Walene Decker.*

[1]Reprinted from *The Instructor*, July, 1962, page 219.

A MOTHER'S SUNDAY REFLECTIONS

Today he was ordained.
And now he stands—
So small—among the deacons,
A tray held in his hands.

How clean he is! Not long ago
This handsome little boy
Was on his knees with marble play
And cherished every toy.

I think I know how Hannah felt,
And why, knowing no fear,
She visited the temple
With a new coat every year.

And as she marked his growth in
Truth, even as I,
Did seeing her son's stature
Not make her want to cry?

My deacon is beside me now—
No Samuel, I know—
But in his hand the bread of life.
May it be ever so!

—*Evelyn M. Sandberg.*

CONFESSION OF A MOTHER TO A TEEN-AGE SON

The rhythm of my heart is faulty
as I see you there,
The wind catching your laughter
and your hair.

Before God I plead guilty—guilty
Of measuring you by others'
standards,
Of harping needlessly over fads and
phases,
Of beating down your autonomous
strivings,
Of finding fault in friends and
decisions—
To these and more do I confess
my guilt.

Would that confessions immuned
the soul
And I no longer yearned for an
understanding
That is not there. Then perhaps I
could
Remain close as once I was,
Rather than lose you to some inner
place.

—*Idella F. Bodie.*

SLUMBER SECURITY

I remember my mother at night
Coming quickly, gowned in white;

If we should waken in hurt or scare,
Suddenly, quietly, she was there;

With cooling drink or soothing
word;
Nothing else in the household
stirred.

Soon the shadows went back to
sleep,
As did we, knowing she would keep

This quiet hour, the darkened
night,
The dream and all tomorrow's
light.

—*Mabel Jones Gabbott.*

Superintendents

The aim of the teacher training program is to help teachers . . .

TO CHANGE THE BEHAVIOR OF STUDENTS

The most important part of the Sunday School is the individual. The program of the Sunday School is oriented to influence his life—to change his behavior for good.

President David O. McKay once said, "The purpose of the gospel of Jesus Christ is to make evil men good and make good men better." The program of the Sunday School is designed to teach and train administrators and teachers to do just that. Every administrator in the Church, whether on a ward, stake, or general level, has as his ultimate objective the changing of the behavior of the individual to more nearly conform to the teachings of our Savior. Every teacher in the Church has that same objective.

The first step in the Sunday School program to accomplish this objective is the pre-service teacher training course. Every administrator, every prospective teacher, and every in-service teacher should take this course with a determination to learn all he can so that the teaching principles presented can be applied in his assignment. He will learn the meaning and value of preassessment, behavior objectives, learning experience (with its three steps of show-discuss-apply), and evaluation. He will experience the thrill of micro-teaching—teaching a small class a single concept in seven minutes, using the principles which he has been taught. He will experience the satisfaction of applying these principles which he has learned in student teaching. He will learn other principles which are invaluable in the teaching process.

It is not expected that a person can learn what there is to know about teaching in an 11-week period. The pre-service course might more accurately be described as an introduction to teaching. A better understanding of the principles introduced in pre-service teacher training is promoted in the in-service teacher development program, which is *the second step* in the program. The monthly stake Sunday School leadership meeting and the monthly ward Sunday School faculty meeting are structured to train administrators and teachers to utilize these basic teaching principles.

The third step in this program is teaching supervision. The supervising of teaching is done by the ward Sunday School superintendent, his two assistants, and the ward Junior Sunday School coordinator. They visit classes weekly and evaluate their visits monthly in the superintendent's planning meeting. They then arrange for technical assistance to be given to Sunday School teachers by members of the teaching support team, who are trained to give counsel and guidance in teaching methods, the use of media, and lesson enrichment material.

The fourth step is the application in the classroom of the lesson presentation recommended in the teacher's supplement. The teaching suggestions in the manual supplements are in the process of being written to conform with the principles and format introduced in the pre-service course, developed in the in-service program and promoted in the supervision program.

It is intended that each step of the program complement the others. All steps are oriented to change the behavior of the individual for good. Every bishop and every stake president in the Church could more nearly reach his objective of conforming the individual's behavior to the teachings of the Savior by giving detailed and enthusiastic support to this teaching program of the Sunday School.

We recognize that basically this program is effective only among those who are willing to listen and are willing to change their behavior. Professional educators would say that with this program we are operating in the *cognitive* domain, because we are dealing with behavior based on knowledge only. It is hoped that in the near future we will be able to make a breakthrough in our study of attitudes. When we deal with attitudes and feelings, educators say that we are operating in the *affective* domain. If and when we are able to apply the study of attitudes and feelings in our program, our teachers will have greater influence in changing the behavior of the unreceptive student. This will enable us to make greater strides in truly teaching the gospel of Jesus Christ to every member of the Church, which is the avowed objective of the Sunday School organization.

—*Asst. General Superintendent Royden G. Derrick.*

Answers to Your Questions

Junior Sunday School Testimony Bearing

Q. Has any change been made in policy concerning testimony bearing in the Junior Sunday School worship service?

—Coeur d'Alene Stake.

A. No. The Junior Sunday School worship service is never to be used for testimony meeting. Testimonies of children are given during class periods.

Sunday School Time Length

Q. What is the length of time Sunday School meets when sacrament is not a part of the worship service? —Coeur d'Alene Stake.

A. The sacrament may be omitted from the worship service and administered in sacrament meeting when such a meeting immediately follows Sunday School. Sunday School on fast day should last a minimum of one hour and 15 minutes.

"Sing With Me"

Q. In what way does the new Junior Sunday School-Primary songbook SING WITH ME *supplement* THE CHILDREN SING? *Does it not take the place of* THE CHILDREN SING?

A. As a Sunday School project, *Sing With Me* supplements *The Children Sing* because it is going to take some time to phase out *The Children Sing*. Wherever it is used it replaces *The Children Sing*. Certainly the two are not used concurrently in the same Sunday School.

Three-Year-Olds

Q. How can three-year-olds be expected to stay in Sunday School for one hour and 30 minutes?

—Coeur d'Alene Stake.

A. Three-year-old children should dismiss for classes before the inspirational presentation of the older children in the Junior Sunday School worship service, provided the teachers are equipped with teaching facilities and materials necessary to handle this extra class time. Three-year-olds are better off with their own program than in the long opening exercises of Junior Sunday School.

Teaching Aids Specialist

Q. Is the teaching aids specialist a librarian?

—Twin Falls West Stake.

A. There is a definite distinction between meetinghouse librarians and teaching aids specialists. Libraries and stake and ward librarians are now under supervision of the Church Library Committee. On the other hand, the teaching aids specialist is a member of the Sunday School faculty. However, with the approval of the bishop, a teaching aids specialist may also be appointed as a ward library assistant.

Memorized Recitations

for July 5, 1970

The following scriptures should be memorized by students in Courses 15 and 19, respectively, during May and June, 1970, and recited in unison during the Sunday School worship service of July 5, 1970.

COURSE 15:

(Jesus reminds his disciples that he has called them and ordained them with the authority to preach the gospel and administer in the Church. As they work prayerfully to fulfill these callings, he promises them the guidance and blessings of God.)

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

—John 15:16.

COURSE 19:

(God will not accept or countenance any sin, but he will lovingly accept and forgive all sinners who repent day by day and strive to live his commandments.)

"For I the Lord cannot look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord shall be forgiven."

—Doctrine and Covenants 1:31, 32.

COMING EVENTS

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MOTHER'S DAY

May 3, 1970
New Zealand

May 10, 1970
Australia

Canada

South Africa

United States

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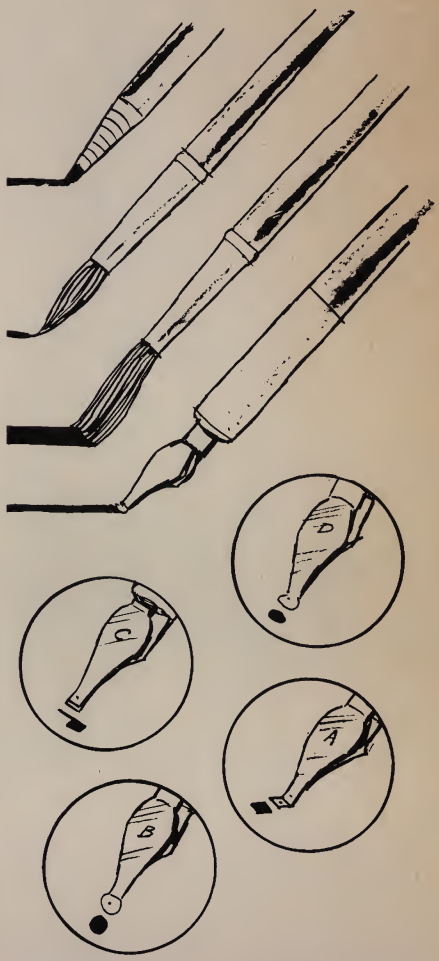
July 24, 1970
Mormon Pioneer Day in Utah

MEDIA— MAKE YOUR OWN!



One of the great advantages of overhead projection is that very effective visuals can be made with simple materials and without laboratory equipment or technical help.[1] Many times a simple, sketched visual showing relationships, trends, or even key words can be more specific and effective than a more complex or more general transparency that is professionally prepared.

Handmade Transparencies

A transparency can be made or revised at the projector at an appropriate time during the teaching presentation (plan your completed transparency beforehand if you try this), or it can be made in advance and projected as a completed visual. It is often effective to use both methods when teaching.

You can make visuals that project heavy black lines on a white screen by drawing with a grease pencil on clear, smooth plastic, or other transparent material. (See discussion on materials below.) Beautiful lines result from the use of a brush with india ink or acetate drawing ink. Felt pen markers do an admirable job for both line work and color shading. Speedball pens are very good for outlining because they produce lines of equal width in any direction and can be flicked open for easy cleaning.

Experiment with many types of pencils, pens, brushes, etc., to see which work best for you on the material you are using.[2]

After you have chosen drawing tools for your transparency, simply freehand your visual on the materials you have selected. Color in with trans-

[1]See also "The Overhead Projector in the Classroom," Parts I, II, and III, *The Instructor*, 1969, pages 208 (June), 294 (August), and 320 (September).

[2]Sometimes india ink and other water-based inks tend to bead on acetate and cellophane. If this happens it may help to add three or four drops of liquid detergent to the ink. (See "The Overhead Projector in the Classroom," August, 1969, page 294.)

parent ink from a felt or nylon-tipped marker (opaque ink shows up black) and project.

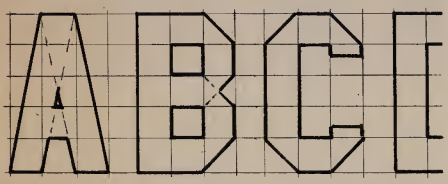
If you do not feel comfortable drawing freehand, just place the transparent material over a picture and trace it. The easiest type of picture to copy is a line drawing (black and white with no values in between). Copy the drawing or parts thereof that you need to complete your visual. You may use parts of several pictures to complete your drawing. If color is desired, use transparent ink (from felt markers, etc.) or transparent color sheets that adhere to plastic, glass, or whatever material you are using.

If a visual is to be marked on during your presentation, it may be wise to place a clear piece of plastic over your original transparency. Do your writing on the clear piece. This will save your original transparency from possible marking errors during presentation and from unnecessary wear and tear.

Transparency materials need not be expensive. Try taping a plastic bag to a transparency mount and drawing a picture on it. Broken window glass that has been trimmed to size and taped around the edges makes a good visual. Can you think of any other materials? Any transparent substance that will retain clear ink outlines and smooth color will make a good transparency. Experiment with all kinds of materials. You will find one that suits you and your budget best.

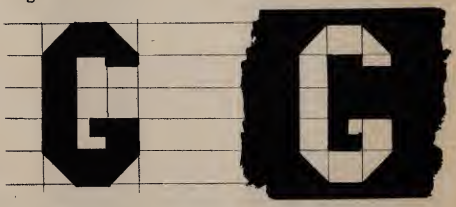
Uniform Lettering for Posters

Uniform letter guides (templates) are invaluable aids in poster making. Patterns for most letters of the alphabet can be designed by following two simple rules: Draw letters (1) three spaces wide and (2) five spaces high. Below is a sample:



What about the M and the W? Four spaces across and five high can be used for the M and W; but usually it is better to go square and make both letters five spaces wide and five high. W especially, with its slanting sides, requires this extra width.

Letter patterns may be used for both positive and negative effects:



POSITIVE NEGATIVE

Styles and shapes in lettering? You are limited only by your imagination. Make many alphabets of varying sizes and shapes. Trace letters on cloth, newspaper, wallpaper, linoleum, wood, etc. Cut out and paste onto posters. There is no limit to the variety of motifs you can create.

Make your own media! The experience can be exciting, inexpensive, and successful!

*Allen D. Young is a graphic arts specialist for the Salt Lake City Board of Education, and he is a member of the Sunday School general board. He took his B.S. and later his M.S. (1968) degrees from the University of Utah. He holds the rank of Lieutenant Colonel in the U.S. Air Force. With his wife, Betty June Fisher, Brother Young is a member of the Holladay 7th Ward, Mt. Olympus (Utah) Stake.

Library File Reference: TEACHERS AND TEACHING—AUDIO-VISUAL AIDS.

Our Worshipful Hymn Practice

Senior Sunday School Hymn for the Month of July

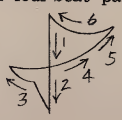
HYMN: "Jesus, My Savior True"; author and composer, O. P. Huish. *Hymns—The Church of Jesus Christ of Latter-day Saints,* No. 85.

The hymn for the month of July is an example of a musical composition which is effective primarily because of its simplicity and the air of trust and humility which pervades it. The author and composer, O. P. Huish, grew up in Payson, Utah; and his name is an important one in the musical history of the state. This hymn is one of his many musical compositions.

The music of this hymn offers few problems. Perhaps for this reason a few comments concerning some possible stylistic pitfalls are in order. Chief among these is a possible over-zealous interpretation of the recurrent chromatic progression in the second, sixth, and fourteenth measures. The temptation in such harmonic movement is to sentimentalize the music—something always to be avoided in worship music. Enthusiastic conductors may be inclined to observe too literally the suggestion "fervently" above the first measure. Convey sincere, dignified feeling always; but avoid any trace of theatricality.

The hymn is built upon the traditional folk-song pattern, with two identical phrases followed by a contrasting one, and then a repetition of the first phrase. The repeated use of the words "Guide me to thee" serves as an additional unifying force. Be careful that these repetitions do not sound monotonous because of a prosaic treatment in conducting. Endeavor to capture a somewhat different mood with each stanza and your congregation will gain from your efforts.

Conductors may find themselves faced with what seems to be a difficult choice of beat-patterns with this hymn. (The meter indication reading "6/6" in many hymnbooks should be changed to read "6/8".) It seems to be too "busy" if we conduct it with six-beats per measure, and the usual alternative—two beats per measure, with accents falling on counts one and four, seems ponderous and slow. The *Guidebook for Conductors* offers a happy solution for this and most other problems where compound meters are involved. Instead of conducting six evenly spaced beats, try embodying beats one and two in the downbeat, followed by a quick third beat to the left, beats four and five in another single movement of the hand to the right, and beat six on an up-beat. Thus, we have a pattern which resembles the usual four-beat pattern but with conducting movements of irregular dimensions.



Strangely enough, some conductors still feel that a six-beat measure can be conducted in three repeated patterns of two beats each! It would seem obvious that such an approach on this hymn is virtually impossible because each measure is divided equally in two parts consisting of three beats each. In a six-beat measure, the accents are on beats one and four, *not* on one, three, and five.

Organists, be reminded of the need for phrasing with the singers, and firmly avoid that stop on the organ marked "tremolo." Its use in church music, particularly in hymn accompaniment, should be very, very rare.

—*Ralph Woodward.*

July Sacrament Gems

SENIOR SUNDAY SCHOOL

"Blessed are the pure in heart: for they shall see God."[1]

JUNIOR SUNDAY SCHOOL

"I will go and do the things which the Lord hath commanded."[2]

[1]Matthew 5:8.
[2]1 Nephi 3:7.

Junior Sunday School Music Period for the Month of July

SONGS: Choose and review.

Our suggested review includes learning additional verses to "Come, Come, Ye Saints" and giving more children opportunity to play the melody on the conduit bells. If "The Handcart Song" of last month has been thoroughly learned, there are other interesting pioneer songs from our Mormon heritage in Section E of *Sing With Me*, including two in minor mode and two for part singing. For other review suggestions see *The Instructor*, March, 1970, page 100.

Now, let's look at particular points for music improvement in Junior Sunday School. One is the need for much more REPETITION when children are learning a new song. The *only* way a child can learn a new song is to hear it sung over and over. These little folks are wonderful mimics—"fantastic" might be even more descriptive. In three years of life, with *no* previous language instruction, children have mastered a foreign tongue with a fluency which university language students would envy. Not only that, they have copied the most minute mechanics of speech—including the speech defects of both parents! They have mastered the intricacies of dialect which allow us to recognize the "Utah accent" and the "Australian accent" in the same language. Watch any father and eight-year-old son walking together and see how consistently the son has copied the very mannerisms of walking from his father. They can as readily learn our hymns—provided we sufficently expose them to the models.

Find many ways for the children to listen to the hymn before and during the learning process. Especially, sing it repeatedly for them yourself, challenging them to discover and respond to a new characteristic of text, pitch, harmony, rhythm, tone color, dynamics, or tempo each time. As they begin to copy the model, give them short phrases to imitate and have small groups in rapid sequence try it, as well as the whole Sunday School.

When you call on Course 5, for instance, to try a brief phrase after you, go over and stand by them, showing a vital interest in their rendition. Commend them and go quickly to another group. (Avoid being the "potted palm" at the front, remote from the child's immediate surroundings.)

Do *NOT* perpetuate the ineffectual practice, still too frequently observed, of telling the children the words to a new song, having them listen to the melody played on the organ, and then asking them to sing! This is a distinct disservice to the child and is motivated more by the teacher's self-centered desire to avoid singing the song alone than it is by her calculation of its effectiveness as a learning procedure. What does the child really learn in such a practice? The message, loud and clear, is: "Avoid singing alone by any means possible!"

Nowhere is Dr. Albert Schweitzer's statement more applicable than in music: "Example is not the *main* thing; it is the *only* thing."[1] A child is not nearly so concerned that the teacher sing beautifully *for* him as that the teacher sing sincerely *to* him. He is attending for our meaning and the adventure of melody, not for our pear-shaped tone quality.

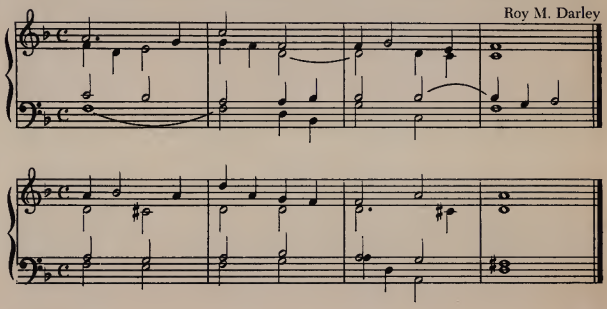
Monthly stake Sunday School leadership meeting, by the way, is an excellent time to perfect, under friendly observation (with no "discipline problems"), the leadership of our weekly music period. Here is our most advantageous opportunity to "Be ye perfect" under the mutually loving guidance and evaluation of brothers and sisters charged with the same sacred calling—that of teaching the children of the Lord to sing so that their songs may be "answered with a blessing upon their heads. . . . Wherefore, lift up thy heart and rejoice. . . ." (Doctrine and Covenants 25:12, 13.)

—*D. Evan Davis.*

[1]See "Do As I Do," by Monroe and Shirley Paxman, *The Instructor*, January, 1970, page 28.

Organ Music To Accompany July Sacrament Gems

Roy M. Darley



It is one man's testimonial that through honesty, hard work, determination, and service, he helped build both a respected name and a beautiful city.

A MAN AND A BEAUTIFUL CITY

*by Elizabeth Winters**

A long time ago, perhaps when your great-grandfather was a boy, there lived in Salt Lake Valley a boy just a little older than you are. His name was John F. Bennett.

John had been born in faraway England. When he was only three years old, his family decided to emigrate and live in Salt Lake City. The party consisted of John, his parents and grandparents, his sister Jane, and two aunts, Sarah and Emma. They crossed the big Atlantic Ocean and finally reached the end of the railroad in a place called Council Bluffs.

John's First Recollection of Life

This was still a long way from the Salt Lake Valley, so they bought a wagon and a team of oxen and started their long walk across the plains. John's Aunt Emma became very ill, so John's father swung a mattress, hammocklike, across the bows of the wagon to carry her for the long trip. John's mother, his little sister Jane, who was only a year and a half old, and Aunt Sarah also rode in the wagon.

But there wasn't enough room for John and his father, so they walked. When John's little legs became tired, his father carried him. It took them nearly three months, or all summer, to travel with their wagon from Council Bluffs to Salt Lake City, which was then just 20 years old.

When they arrived in Salt Lake, President Brigham Young met them. John's grandparents were sent to St. Charles, Idaho, about 150 miles north of Salt Lake City. But the rest of the party remained in Salt Lake City. A little later John's father was given a job at a planing mill. They built a two-room house on the mill's premises (where the Salt Lake City and County Building now stands); but when they had been in it for only two years, it caught fire and everything was destroyed. John's mother and two sisters ran outside, but John was so frightened that he crawled way back under the bed. In rescuing him, John's father was so badly burned that he nearly lost his life.

After this, a kind family loaned them some property on the side of a hill not far from the present site of the Primary Children's Hospital. Here John's father dug out a cave house. He carried trees on his back from City Creek Canyon and sagebrush for the thatching from the Bench.

This became John's new home. When it rained at night his mother and father sat up and caught the rain in old pans. John's first recollection of life was the washboiler lid held over him at night while he slept.

Where Life Really Commenced

When John was about eight years old, his Aunt Emma took him with her to visit his grandparents in St. Charles. It was the fifth of November when they loaded their goods on a wagon and started out with a hired driver. They arrived safely in Logan, Utah, on the eighth. But that night an unusually heavy storm with high winds filled the roads with snow. Against advice, they continued their journey until the horses were exhausted, and they had to take shelter in a cave in Logan Canyon, only a few miles from Logan itself. For two days they stayed in the cave as the storm continued. The snow got deeper and deeper, while their food supply dwindled. John did not realize their great danger, but when the rescue party from Logan finally found them, Aunt Emma had given up hope of ever leaving there alive.

They returned to Logan and were forced to stay there during four weeks of bad weather. Their driver sold the wagon and bought a bob sleigh, and on December 10th they started out again for St. Charles by another route. The road was fairly good, but the weather was cold, which caused them much suffering. At the end of the second day they came to a river. It was frozen over, but the ice was not thick

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For Course 4, lessons 30, 31 and 33 (June 21 and 28 and July 12); "A Long Journey," "Making New Homes," and "A Beautiful City"; for Course 7, lesson 42 (June 28), "Pioneers Made Records"; for Course 9, lessons 41 and 48 (July 12 and August 23), "People Are Responsible for Their Own Acts" and "What It Means to Be a Latter-day Saint"; for Course 11, lesson 42 (July 26), "A Shepherd Who Became a King"; for Course 19, lesson 39 (July 12), "Progress"; for Course 25, lesson 39 (June 28), "Do It unto Yourself"; for Course 27, lesson 32 (June 7), "The Royal Law"; to support family home evening lesson 39; and of general interest.

*Elizabeth Bennett Winters, the daughter of John F. Bennett, is the mother of six children and the grandmother of 21. A graduate of the University of Utah, Sister Winters has served widely in Church auxiliaries and is at present a member of the Relief Society general board. She also served on the Salt Lake Civic Center Board. Her husband is Elwood G. Winters, and they are members of the 20th Ward, Ensign (Utah) Stake.

enough to hold their sleigh. The tired horses balked in midstream, and water came up through the box, soaking everything, including John, Aunt Emma, and the driver. The thermometer registered zero. Aunt Emma carried John to shore, wading in water up to her arm pits. A farmhouse light guided them to safety. Some days later John's grandfather arrived to pick them up, and on January 7, two weeks after Christmas and over two months after the beginning of their journey, they arrived in St. Charles.

John loved St. Charles. He spent the summer herding cows and the winters feeding stock. The snow was usually from eight to ten feet deep. Tracks were made extending right over the roofs of the houses, and here John and his friends indulged in their favorite winter sport—sleigh riding.

John didn't go to school in St. Charles. The only thing he accomplished in the way of education was to learn his alphabet from pressed letters on a tin plate, which his mother had sent to him. After permission was received from his parents, he was baptized into the Church. John always felt that here in St. Charles was where life really commenced for him.

Because of his liking for life there, along with his dread of another trip like the one that he suffered through to get there, he refused to return to Salt Lake City and his parents. His Aunt Emma had promised his father and mother that they would return with the conference train in April. But when the train was ready to leave, John ran away and stayed in the canyon until the train was well on its way. He repeated this again in October. But to save his father a trip there, possibly only at the loss of his job, John agreed to return home the following April. His refusal to return home, especially after the death of one of his sisters, had caused the family much sorrow.

JOHN F. BENNETT
(12 years)

School Life Begins

A few days after he arrived home, John was enrolled in the Karl G. Maeser School. His life at school was not pleasant because he couldn't understand what it was all about. His teacher was worried about him. While Brother Maeser possibly did the best work in education in the state, he was not a success with beginners. John could not understand him, and once when he was asked a question, through fright he answered the wrong way. He had no intention of being disobedient; nevertheless he was severe-

(Continued on following page.)

Art by Jerry Thompson.

John plied tools back and forth between the workmen and the blacksmith shop.

 (*Continued from preceding page.*)

ly punished. He said nothing about this at home, but the following Monday he dressed in his best and went to Miss Cook's school. Here he met young people who from that time became his lifelong friends. From the beginning, in this school, John was a happy boy. He continued there until he began classes at the university.

As a schoolboy John developed an appreciation for God's earth. His father wished to beautify the little two-room cottage he had built near City Creek, and he carved a yoke with his pocketknife so that John could carry water for the lawn and beautiful flowers he had planted bordering the lawn. John could carry ten gallons of water at a time with this yoke, and for years the Bennetts had the only lawn and flowers on the bench. John carried cooking water as well as water for the garden all during the time he was at school.

The Price of Being a Latter-day Saint

At this time there were many things that had to be done to help build Salt Lake City. The temple had been under construction for 25 years, and John, now 13 years old, was given a job working near the temple site. The following is his account of this first job, the help he rendered, and the lessons he learned:

"When my school life was finished, at the close of 1878, I commenced work with an English mechanic to learn file cutting. It lasted but a few months. The first part of the job was to grind the teeth off the old files [that were used to cut and trim the hard granite blocks] and prepare them for re-cutting.

"An eight-foot diameter stone [which is just about as high as the ceiling in our rooms] weighing several tons was set up in the shed of the Church Blacksmith Shop to be run by the power of the bucket wheels" outside the blacksmith shop. This huge wheel had many buckets fastened to it. When the water from City Creek was turned into the buckets, the wheel would spin. And when the stone inside was spinning fast, the files would be pushed against it and sharpened.

One day an unexpected great gush of water came down the stream, and with all the extra force, the stone wheel broke in the middle. Because the wheel was going so fast, half of it went up through the roof and the other half crashed down into the basement.

John was riding a spring board with the files on the end grinding on the stone. Fortunately, he escaped without a scratch, but he could have been killed instantly.

John's next job was pushing a wheelbarrow for the workmen on the temple to the blacksmith shop. He pushed the dull tools to the shop and then pushed the sharpened tools back to the workers. It was hard and heavy work for a young boy. For pay he was told he could go to the Church tithing office, which in those days often received tithing in the form of cloth and flour and corn and other farm products instead of money, and pick out 25 cents worth of goods for every day he worked.

When John's first earnings, represented by tithing orders, were given to his father, his father asked if he had paid his tithing out of them. John said no, then added, "Do you realize that it represents, in produce, only twenty-five cents per day's labor?"

"I hope you wouldn't sneak into a place of amusement," his father said.

"I know better than to attempt such a thing," John replied.

The argument lasted for hours and was concluded by John's father stating, "I can't use this until you have paid your tithing. . . . The price of being a Latter-day Saint is ten percent of your income, and you are now a member of the Church. Pay it or quit partaking of what the association gives you. This is my wish." From that time until his father's death, John satisfied him each year that his tithing was paid.

Hard Work and Dirt

Part of John's job was also to see that there was water flowing into the blacksmith shop. During winter, when the water froze, John had to go down very early and break up the ice. Sometimes when the ice was very thick, he would be down at the cold stream by four o'clock in the morning and work for two or three hours breaking up the ice so that there would be flowing water for the blacksmiths.

A blind boy was also employed at the blacksmith shop. To help him, John made a path and built a small fence on both sides of it so that the boy could push the wheelbarrow back and forth from the temple grounds.

John's work at the shop was not only hard, it was often very dirty. One day he decided he needed a new pair of work pants, so he asked the people he was working for if he could have some cloth to make them. He told them the pair he had on were so stiff with dirt and black charcoal dust that when he took them off, they stood upright on the floor. The men laughed and gave him the cloth he needed.

Even with the hard work and the dirt John was glad for his job. He was proud to be helping build the temple, and he was happy to be bringing home food and goods for his family. Once he thought of a way to use his "tithing wages" to help make more money; he asked the tithing office for a ton and a

half of flour in payment for many, many days of work, and then he sold this flour at a low price. People bought it immediately. As a young teen-age boy John was becoming a hard worker and a good businessman.

John's Share of Honesty, Work, and Service

John was a religious-minded boy, and rather early he fell into Sunday School work. It became his principal spiritual interest in the Church. For a time he was superintendent of the Twentieth Ward Sunday School. In 1897 he became a member of the Sunday School general board and in 1906 was made general treasurer. During the years when he was "on the road" as a salesman, he visited Sunday Schools wherever he happened to be.

No one was surprised that John Bennett grew up to be a successful and well-known businessman. He made a great deal of money during his lifetime, and there are many businesses in Salt Lake City today that still bear his name.

In July of 1937 his picture appeared on the cover of *The Instructor*, and an article in that issue was dedicated to him. It said: "No employer can boast of better relations with those who work for him. His employees have John F. Bennett's heart as well as his intelligent management. . . . Having earned every cent he has . . . he knows how to use it to the best advantage. . . . He is generous—not in giving merely but in helping mainly . . . he has put many a man on his feet, who needed aid. Those whom he has helped . . . would make a very long queue."

John Bennett had been an adventurous, curious, sometimes mischievous, but always loving and hard-working little boy; and as he grew to manhood he remembered the things he had learned and used them to develop into a successful and happy man—a man who helped build a temple and a city, and who helped build happier lives for others.

Library File Reference: INITIATIVE.

THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson helps from past issues of *The Instructor*. Available magazines are 35¢ each. Reprints of many center-spread pictures and flannelboard cutouts are available for 10¢ each from *The Instructor* office.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of gospel material.

Abbreviations on the chart are as follows:
Numbers indicate: Year—month—page.
Fbs—flannelboard story. Cs—centerspread.
Isbc—inside back cover. Osbc—outside back cover.
Conv—Convention Issue.
CR—Centennial Reprint.

SUNDAY SCHOOL COURSE NUMBER

NOTE: *Starred issues are out of print. Please use your ward library.*

July	3	4	5	7	9	11	13	15	17	19	25	27	29
5	67-1-31	59-7-Fbs* 67-6-Cs 67-9-Fbs	60-7-231* 61-11-385* 66-11-428* 68-4-153	58-1-Cs* 61-7-Isbc* 64-1-23 64-8-314 64-9-351 67-7-Cs*	62-9-303 63-10-352 66-5-164* 66-6-220 68-4-Cs	62-8-260* 62-11-Osbc 64-8-308 66-5-164* 67-4-150* 67-7-Cs*	64-10-Cs 64-12-Cs 66-2-Cover, Fbs* 69-1-Cover, Cs*	66-7-282	68-2-Isbc 68-5-178	65-4-156 66-3-94 66-9-358 67-7-270*	59-2-48*	56-7-200* 66-5-185* 66-8-318* 67-3-Cs* 68-7-Cs 69-6-189	60-6-Cs* 68-9-Isbc 68-10-396
12	63-7-250 66-11-442* 68-7-264	60-1-28* 61-6-Cs* 61-8-Cs* 61-12-Cs* 63-6-Fbs* 65-7-299	60-1-29* 64-5-176 68-5-Cover	62-10-330 64-8-321 66-3-100 68-2-95 68-5-182 68-8-334	61-12-426* 63-8-Fbs* 64-8-289 67-12-466 68-7-Fbs 69-2-50	62-2-37* 62-3-102* 63-2-73*	63-12-Cs* 67-12-Cs 68-8-270, 296	62-1-21	60-8-254* 66-8-322* 68-7-292	65-6-278 67-1-20 67-5-175 67-9-366 68-2-74 69-4-128	65-9-348 66-11-Osbc*	Review	60-3-86* 60-10-328 62-10-343 68-6-248 69-4-Cs
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. . . When ye shall read these things. . . . I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things. —Moroni 10:3-5.

SCRIPTURES ARE PRESERVED . . .

FOR A WISE PURPOSE

*by Reid E. Bankhead**

If we would listen to Moroni and seek the truths of the scriptures with "real intent," how would we read and teach from the scriptures? Let the suggestion be made that we follow the time-honored and proven method given to us by the Savior and the prophets:

"And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them *out of* the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." (Acts 17:2, 3.)

Let us be honest with ourselves. If we are going to teach, comment, and speak generally "out of the scriptures," all of us will have to pay the price of scripture study and preparation. As the saying goes, there is no royal road to Euclid; and likewise there is no easy road to learning.

However, let us be inspired by the example set by the Master and the prophets. The results of their study and preparation in the blessings they gave to the world should be a challenge for all of us today.

What are some of the blessings we can enjoy—and pass on to our children—through studying the scriptures? Read the words of King Benjamin to his three sons. They are true today as they were centuries ago:

And it came to pass that he had three sons; and he called their names Mosiah, and Helorum, and Helaman. And he caused that they should be taught in all the language of his fathers, that thereby they might become men of understanding; and that they might know concerning the prophecies which had been spoken by the mouths of their fathers, which were delivered them by the hand of the Lord.

And he also taught them concerning the records which were engraven on the plates of brass, saying: My sons, I would that ye should remember that were it not for these plates, which contain these records and these commandments, we must have suffered in ignorance, even at this present time, not knowing the mysteries of God.

For it were not possible that our father, Lehi, could have remembered all these things, to have taught them to his children, except it were for the help of these plates; for he having been taught in the language of the Egyptians therefore he could read these engravings, and teach them to his children, that thereby they could teach them to their children, and so fulfilling the commandments of God, even down to this present time.

I say unto you, my sons, were it not for these things, which have been kept and preserved by the hand of God, that we might read and understand of his mysteries, and have his commandments always before our eyes, that even our fathers would have dwindled in unbelief, and we should have been like unto our brethren, the Lamanites, who know nothing concerning these things, or even do not believe them when they are taught them, because of the traditions of their fathers, which are not correct.

O my sons, I would that ye should remember that these sayings are true, and also that these records are true. And behold, also the plates of Nephi, which

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For Couse 7, general support of July and August lessons; for Course 9, lesson 42 (July 19), "We Follow the Counsel and Advice of Our Church Leaders"; for Course 17, lessons 32 and 42 (May 3 and July 26), "Reasonableness of the Teachings of the Doctrine and Covenants" and "Read Scriptures in Context"; for Course 27, lesson 29 (May 3), "Salvation for All"; for Course 29, lesson 31 (May 31), "A Record of Christ's Ministry"; to support family home evening lesson 42; and of general interest.

*Reid E. Bankhead is a professor of Religion at Brigham Young University and a recent president (1966-69) of the Cumorah Mission. A former bishop, stake high councilor, and stake mission president, he also completed a mission to the North Central States in 1943. He holds degrees in engineering and geology from the University of Utah and Brigham Young University. He and his wife, Mary Smith, have seven children. They are members of the Pleasant View 3rd Ward, East Sharon (Utah) Stake.

contain the records and the sayings of our fathers from the time they left Jerusalem until now, and they are true; and we can know of their surety because we have them before our eyes.

And now, my sons, I would that ye should remember to search them diligently, that ye may profit thereby; and I would that ye should keep the commandments of God, that ye may prosper in the land according to the promises which the Lord made unto our fathers. (Mosiah 1:2-7.)

Do you want your students, your sons, your daughters, your missionaries, your home teachers:

—to be men of understanding? (Romans 15:4.)

—to suffer in ignorance? (Omni 17.)

—to teach their children? (Isaiah 54:13; Doctrine and Covenants 68:25.)

—to have the scriptures always before their eyes?

—to understand that the scriptural records are true?

—to follow King Benjamin's admonition to "search the scriptures diligently that ye may profit thereby"?

Or would you have them dwindle in unbelief?

Alma, speaking to his son Helaman, made some salient points about scripture:

1. *And now, my son Helaman, I command you that ye take the records which have been entrusted with me;*

2. *And I also command you that ye keep a record of this people, according as I have done, upon the plates of Nephi, and keep all these things sacred which I have kept, even as I have kept them; for it is for a wise purpose that they are kept.*

3. *And these plates of brass, which contain these engravings, which have the records of the holy scriptures upon them, which have the genealogy of our forefathers, even from the beginning—*

4. *Behold, it has been prophesied by our fathers, that they should be kept and handed down from one generation to another, and be kept and preserved by the hand of the Lord until they should go forth unto every nation, kindred, tongue, and people, that they shall know of the mysteries contained thereon.*

5. *And now behold, if they are kept they must retain their brightness; yea, and they will retain their brightness; yea, and also shall all the plates which do contain that which is holy writ.*

6. *Now ye may suppose that this is foolishness in me; but behold I say unto you, that by small and simple things are great things brought to pass; and small means in many instances doth confound the wise.*

7. *And the Lord God doth work by means to bring about his great and eternal purposes; and by very small means the Lord doth confound the wise and bringeth about the salvation of many souls.*

8. *And now, it has hitherto been wisdom in God that these things should be preserved; for behold, they have enlarged the memory of this people, yea, and convinced many of the error of their ways, and brought them to the knowledge of their God unto the salvation of their souls.*

9. *Yea, I say unto you, were it not for these things that these records do contain, which are on these plates, Ammon and his brethren could not have convinced so many thousands of the Lamanites of the incorrect tradition of their fathers; yea, these records and their words brought them unto repentance; that is, they brought them to the knowledge of the Lord their God, and to rejoice in Jesus Christ their Redeemer.* (Alma 37:1-9.)

What was Alma telling Helaman?

1. God commands that "ye take the records."
2. Records and scriptures are kept "for a wise purpose."
3. These records are "the holy scriptures."
4. They have been "kept and preserved by the hand of the Lord."
5. They contain "that which is holy writ."
6. By small and simple things of holy writ "are great things brought to pass."
7. These are the means God uses "to bring about his great and eternal purposes."
8. They have "enlarged the memory of this people . . . convinced many of the error of their ways . . . brought them to the knowledge of God unto the salvation of their souls."
9. These records were used to convert the Lamanites—"they brought them to the knowledge of the Lord their God, and to rejoice in Jesus Christ their Redeemer."

The Lord has promised, as the capstone of spiritual study, the witness of the Spirit. In the words of Paul:

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost. (1 Thessalonians 1:5, 6.)[1]

And as Moroni said, ". . . By the power of the Holy Ghost ye may know the truth of all things." What greater promise is there for us than this?

[1]See also 2 Nephi 33:1, 2; Doctrine and Covenants 50:13-22; 100:4-8; 1 Corinthians 2.

Library File Reference: SCRIPTURES.

Index To Flannelboard Stories

*Compiled by Jolayne Eastman**

The following index to flannelboard stories published in *The Instructor* since November, 1959, will be valuable for those who wish to build a cross-reference file of characters and topics.[1] The index is divided into three parts.

In the *Number Key*, each story is listed numerically, beginning with the first issue in which color cutouts appeared. The number thus assigned will be used to identify each story throughout the remainder of the index. Following the title of the story, we have listed the main characters (where these are important and are not included in the title.)

Categories for numbering of figures are: OT—Old Testament; BM—Book of Mormon; NT—New Testament; CH—Church History; ML—Modern Life; PGP—Pearl of Great Price; DC—Doctrine and Covenants.

While this index begins with listings for November, 1959, some outlined figures had been numbered before that time, and the sequence already started was continued with the new colored figures.

Where numbers for flannelboard figures have been inadvertently duplicated, letters a, b, c have been appended to the repeated numbers (e.g. Figure NT201 in story No. 90 duplicates the listing for Figure NT201 in story No. 78, and has thus been changed to read NT201a).

In story No. 86, where the animals were left unnumbered, for filing purposes we have shown a numbered listing, adding the letters *a* to *v* so that each figure may be assigned a separate number.

In assigning numbers to flannelboard figures, some numbers under most categories have also inadvertently been omitted. No note is made of such omissions in this index.

In the future flannelboard stories will be numbered, and they will show appropriate additions to your index.

The Instructor expresses appreciation to Sister Eastman for the interest she has shown in compiling this index and in making it available to our readers throughout the Church.

[1] *Figures since May, 1965, are available at The Instructor offices for 10¢ per sheet; 20¢ since October, 1969, when larger figures were made available.*

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NUMBER KEY

Story	Issue	Figures
1. Christ among the Nephites (Part 1) (Samuel the Lamanite)	Nov. 1959	BM 1, 10-12
2. Christ among the Nephites (Part 2) (Nephi, grandson of Helaman)	Dec. 1959	BM 13-17
3. The Last Supper	June 1960	NT 1-8
4. Jesus and the Children	July 1960	NT 9-14 BM 18-20
5. "But Where Are the Nine?" (Jesus and lepers)	Aug. 1960	NT 15-23
6. The Prodigal Son (see February, 1967)	Sept. 1960	NT 24-33
7. "Make Not My Father's House a House of Merchandise"	Oct. 1960	NT 34-39
8. Christ and the Rich Young Ruler	Jan. 1961	NT 40-45
9. A Father's Love Rewarded (Alma, Alma the Younger)	March 1961	BM 21-27
10. They Refused to Worship Idols (Abed-nego, Meshach, Shadrach)	April 1961	OT 24-31
11. The King Who Worked for His Living (King Benjamin)	June 1961	BM 28-32

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Alphabetically listed names are followed by numbers indicating stories involving each character named. For easier reference, only well-known characters, prominently featured in at least one story, are referred to in this index.

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12.	Missionary Labors of Nephi and His Brothers	Aug. 1961	BM 33-38
13.	Joseph Smith, His Parents, and God	Nov. 1961	CH 78-91
14.	Moses, a Chosen Servant of Our Heavenly Father	Jan. 1962	OT 34-43
15.	Nephi Obtains a Precious Record	April 1962	BM 39-49
16.	Our Heavenly Father Listens (Jared and his brother)	June 1962	BM 50-57
17.	Samuel, a Child Who Served the Lord (see July, 1967)	July 1962	OT 44-51
18.	Jacob's Golden Years	Sept. 1962	OT 52-58
19.	What Heavenly Father Gives Us	Nov. 1962	ML 1-13
20.	Noah Obeys God (see July, 1965)	Dec. 1962	OT 59-67
21.	The Good Samaritan	April 1963	NT 46-53
22.	Christ Taught Us How to Pray	May 1963	NT 54-59
23.	The Building of a Beautiful City (Brigham Young, Heber J. Grant)	June 1963	CH 92-101
24.	Joshua, a Great Leader Who Served the Lord	July 1963	OT 68-75
25.	The Sons of Adam and Eve (Cain and Abel)	Aug. 1963	OT 76-85
26.	Daniel Had Courage to Do Right	Sept. 1963	OT 84a, 85a, 86-89
27.	The Greatest Gift of All (see October, 1967) (Jesus—birth)	Oct. 1963	NT 60-67
28.	A Message of Great Importance (Missionaries)	Nov. 1963	ML 14-20
29.	Isaac, Man of Peace	Jan. 1964	OT 90-98
30.	Abraham, Beloved of God	Feb. 1964	OT 99-104
31.	God Blesses Joseph in Egypt	March 1964	OT 105-112
32.	Their Faith Never Wavered (Converts, Brigham Young)	May 1964	ML 21-26
33.	Prayer Is a Mark of Greatness (Brigham Young, George Albert Smith, Heber J. Grant, Jesus Christ, Joseph Smith, Matthew Cowley)	June 1964	ML 27-31
34.	On a Morning in May (John the Baptist, Joseph Smith, Oliver Cowdery)	July 1964	CH 102-110
35.	King David and the Little Lame Prince (David, Saul, Goliath)	Aug. 1964	OT 113-122
36.	This Was Our Happiest Christmas	Oct. 1964	ML 32-41
37.	Lehi and His Family Obey God	Nov. 1964	BM 58-65
38.	Alma Preaches the Word of God	Jan. 1965	BM 66-73
39.	Jesus and His Twelve Apostles	Feb. 1965	NT 68-75
40.	Only One Mother (Birth of Jesus)	March 1965	NT 76-85
41.	In the Garden of Gethsemane	May 1965	NT 86-93
42.	Queen Esther	June 1965	OT 123-129
43.	Noah and the Big Rain (see December, 1962)	July 1965	OT 63c-63h
44.	How Often Shall One Forgive? (Jesus and Peter)	Aug. 1965	NT 94-99
45.	Jonah Learns to Obey God	Sept. 1965	OT 130-137

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48.	The Courage of a Youthful Prophet (Joseph Smith)	Dec. 1965	CH 114-123
49.	Easter, a Very Special Day (Jesus, John, Peter)	Feb. 1966	NT 124-133
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52.	Gideon, Brave and Humble Servant of God	June 1966	OT 158-169
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54.	Our Books Are Sacred Records (Joseph Smith, Moroni)	Sept. 1966	CH 134-137 NT 134-137 BM 75a ML 44a
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56.	Prophets Give Us Messages from God (Lehi, Nephi)	Dec. 1966	BM 82-87
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58.	A Father Forgives (see Sept. 1960) (The Prodigal Son)	Feb. 1967	NT 145-152
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60.	Peter Denies the Christ	April 1967	NT 153-162
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69.	For God So Loved the World (Jesus—crucifixion, resurrection)	Feb. 1968	NT 180-184
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75.	The Faith and Obedience of Abraham	Aug. 1968	OT 204a-214
76.	God Blessed the Prophet Elijah	Sept. 1968	OT 214a-223
77.	The Christmas Cedar	Oct. 1968	ML 75-79
78.	Paul, a Fearless Missionary	Nov. 1968	NT 192a-201
79.	It Happened at Carthage Jail (Joseph Smith, Hyrum Smith, John Taylor, Willard Richards)	Dec. 1968	CH 150-163
80.	The Great White Father Will Return (Part 1) (Joseph Smith, Columbus)	Jan. 1969	CH 164-166 ML 68a-70a BM 99-100
81.	The Great White Father Will Return (Part 2) (Joseph Smith)	Feb. 1969	CH 167-168 ML 71a-77a
82.	Richard Ballantyne's Sunday School	March 1969	CH 169-175
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85.	David and Goliath	July 1969	OT 241-249
86.	Adam Named the Animals	Aug. 1969	OT 249a-v
87.	David, a Boy of Promise (David O. McKay)	Sept. 1969	ML 78a, 79a 80-86
88.	Let Us Give Thanks to God	Oct. 1969	ML 87-98
89.	To Be a King or to Serve God (sons of Mosiah)	Dec. 1969	BM 109-119
90.	The Widow's Mite	Feb. 1970	NT 201a-207
91.	Israel, God's Covenant People (Ephraim and Manasseh)	April 1970	OT 250-256 BM 120

David the shepherd boy lived by a code of love and faith. All young boys might ponder the question . . .

What Is Your Code?

by Rex A. Wadham

Not long ago Lt. Colonel Bernard F. Fisher of the United States Air Force, winner of his country's highest award, the Congressional Medal of Honor, made this statement:

"In the Church you don't have to flaunt what you believe before others, or be loud about it. But if, inside you, you know something is right, then I believe you should go at it with all you've got. After you make a decision, *press forward with all vigor*."[1]

Bernard Fisher's Code

During his tour of duty in Vietnam, Colonel Fisher was confronted with a decision involving right and wrong. A fellow pilot had to make a forced landing in the midst of many enemy guns. Viet Cong troops were fighting to take a special-forces camp and its accompanying airstrip in the Ashau Valley, about 40 miles west of Da Nang. Colonel Fisher knew that the enemy would not allow his companion to be taken alive. Hence the decision—leave him to a certain death or fly in and rescue him.

The decision that Colonel Fisher made was based on his belief as to what was right, and the knowledge that the worth of his companion was great in the sight of God. He also had faith that God would help him in carrying out this decision. "I've never been let down before," he said to himself, deciding to risk his life. And so Colonel Fisher "pressed forward with all vigor," landed his Douglas Skyraider on the airstrip in front of the enemy, and proceeded to rescue his wingman, Major Dafford Myers.

Asked about his reason for doing such a foolhardy thing, he said, "You must have a code to live by. In life you have to have a basis for your decisions. I have to be loyal to myself—if I do what I think is right, I can do no more than that."

David's Code

David of old built within himself a code to live by.

For Course 9, lesson 41 (July 12), "People Are Responsible for Their Own Acts"; for Course 11, lesson 40 (July 5), "David, the Young Champion"; for Course 13, lesson 43 (July 19), "Feed My Sheep"; for Course 15, lesson 38 (July 26), "Two Years in Prison"; for Course 17, lesson 45 (August 16), "Good and Evil"; for Course 19, lesson 41 (July 26), "Trust"; for Course 25, lesson 42 (July 19), "Sermon on the Mount"; to support family home evening lesson 42; and of general interest.

[1] "The Armor of Faith in God," by Burl Shephard; *The Instructor*, December, 1966; page 460.

Art by Jerry Harston.

As a youth he was a shepherd. The enemy that surrounded his flock were lions and bears. Once a lion took one of his sheep and held it in his mouth ready to destroy it. David's code was that he would protect his flock to the best of the ability God had given him. He "pressed forward with all vigor" and slew the lion, thus saving the lamb. We could say that David showed great courage, as did Colonel Fisher, in doing what he did. But at the time David was not interested in courage; he was interested in living by the code that he had set for himself. David was loyal to himself, loyal to his flock, and loyal to God. David was loyal because inside himself he knew what was right.

Later David was again confronted with an enemy that was about to destroy his flock. This time the enemy was the giant Philistine Goliath, and the flock was the host of Israel. Goliath swore that unless someone could slay him in battle he and his army would take the people of Israel and make them servants of the Philistines. David, still a youth, on hearing the words of Goliath, went to King Saul and asked that he be allowed to go and slay the enemy of the people. David was living by the same code he had adopted as a shepherd boy. He knew what was right and "pressed forward with all vigor."

When and Where Codes Are Made

In studying the life of David further, you will find that he always tried to live by the code he had learned as a boy in the house of his father.

Turning from David to such men as Helaman, Moroni, Lehi, and his son Nephi, you will find that these men also lived by a code, and when they were confronted with a decision they made it on the basis of their code. Having made a decision, they also "pressed forward with vigor."

When did these men develop their codes? Was it when they were confronted with a decision, such as

when Lehi was told to take his family and leave Jerusalem? Lehi's code was not developed in the face of trial or immediate danger. It was developed in the home of his youth as he watched his parents, his teachers, and his friends. Lehi's decisions were always made on the basis of his code.

Whether we realize it or not, each of us already has a code. A young boy is still developing his, but he already has one, and it is by this code that he is presently making his decisions.

What Is Your Code?

Some people develop codes based on selfishness —what's in it for me?

Some people develop codes based on vanity—what will other people think?

By looking at the actions of Colonel Fisher we would have to say that he developed his code based on a love for his fellowman and faith in God. David had this same type of code. As he stood on the battlefield he did not ask, "What is in it for me?" Nor did he worry what other people might think. He was interested only in the welfare of his people, and he had faith in God.

. . . The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. . . . (1 Samuel 17:37.)

At an early age it becomes very important that we ask ourselves about the nature of our code. If we know the nature of it, we know the nature of the decisions that we will make throughout life. On what premise is our code founded? If it is the premise of indifference, then it is a code of laziness and apathy. If it is founded on the premise of keeping up with the world, then our code is centered around our vanity. A code centered in the love and welfare of one's neighbors is the same as God's code. It was David's code. It is also Colonel Fisher's code.

What is your code?

Library File Reference: ETHICS.

Paul was stoned by a mob and left for dead, but he lived to fill four missions.

Art by Jerry Harston.

Paul's Whole-Souled Devotion*

by Sidney B. Sperry

Many of God's servants through the ages have shown great devotion in his service, but few of them have been as favored as Paul in having a fairly complete record transmitted to us to document the fact of their devotion. And the story of Paul is unique in this respect: He fought doggedly at first against the Church of Christ, even consenting to the death of Stephen and to taking care of the clothing of the witnesses who testified against the martyr. (See Acts 7:58 to 8:3.) Many of our lawyers today would class Paul as an accessory to Sephen's murder.

In the light of these things, why is it that our Lord permitted Paul to work in his service? The answer, I think, must lie in the fact that whatever work Paul was engaged in, he did it with great zeal and devotion. (See Galatians 1:13, 14.) When he "made havock of the church" (Acts 8:3), he did it because he thought he was doing God a real service. Therefore, it was a real blessing to the church when God set this zealous and devoted Pharisee on the right path and enlisted him in his service. And in later years Paul explained that he obtained mercy from our Lord because he had sinned "ignorantly in unbelief." (1 Timothy 1:13.) In the Book of Mormon we have a parallel to Paul in the actions of the younger Alma and the four sons of Mosiah, who fought against the Church until their miraculous conversion took place. (See Mosiah 27:8-37; Alma 36:5-28.)

(Concluded on following page.)

For Course 7, lesson 46 (July 26), "Letters in the Bible"; for Course 9, lesson 38 (June 21), "A Man Must Be Called of God"; for the general use of Course 15; for Course 19, lesson 37 (June 28), "Loyalty"; for Course 25, lesson 37 (June 14), "Building Our Foundation on Christ"; for Course 27, lesson 38 (July 26), "Strength for the Steadfast"; to support family home evening lesson 37; and of general interest.

*Reprinted from *The Instructor*, May, 1960, page 146.

PAUL'S WHOLE-SOULED DEVOTION *(Concluded from preceding page.)*

After Paul's wonderful conversion near the city of Damascus (see Acts 9:3-6), he knew his real life's work, and he entered into the Lord's service with the same vigor and devotion that had characterized his career as a Pharisee. As evidence of his immediate determination to serve his God, we observe that when Ananias had blessed him and restored his eyesight, Paul was at once baptized without first partaking of food, although he had been without food for three days. (See Acts 9:9-19.) And not only that, but "straightway he preached Christ in the synagogues." (Acts 9:20.) He lost no time in making up for the mistakes he had made before his conversion.

As a great leader, however, Paul knew the value of sound preparation when undertaking an important task. Every teacher is also acquainted with this fundamental fact, and the man of Tarsus was destined to be a great expounder of the truth. He had been a keen student of the Jewish scriptures and could bear testimony of his heavenly conversion; but he knew that the way he had been taught to use Holy Writ was faulty and needed a spiritual overhauling. So, in his devotion and his determination to serve his Master better, he sought a quiet place of retirement in Arabia. Here he could think through his changed situation and seek the spiritual instruction and uplift required for his coming mission to the Gentiles.

Paul probably stayed in Arabia anywhere from one to three years. (See Galatians 1:16-18.) We can be sure that through prayer and meditation he came to peace with himself and his God in the desert place. Like Moses and the Christ before him, in such solitary places he was prepared for his ministry. Doubtless, during this desert sojourn Paul became the recipient of divine revelations instructing him in the truths of his new faith. (See 2 Corinthians 12:1-7.) Paul in later years emphasized the fact that the gospel which he taught came not from man but by revelation from the Lord. (See Galatians 1:11, 12.) In other words, Paul wrestled with God to obtain knowledge and spiritual understanding. Revelations do not always come easily, as Enos, the Book of Mormon prophet, makes clear. (See Enos 2-8.)

Paul's courage and devotion to God are shown in his missionary journeys. When we take a map of his three journeys and observe the distances he traversed, largely on foot, we begin to get a little idea of the physical effort alone involved in his carrying the gospel to his fellowmen. Add to this figure the probability of his carrying the gospel to Spain after his first imprisonment. (See Romans 15:24, 28.) Bear also in mind that in all of this time Paul was handicapped with a bad physical impediment of some kind—"a thorn in the flesh, the messenger of Satan," to add to his difficulties. (See 2 Corinthians 12:7.) Few missionaries have shown such whole-souled devotion to the Christian cause, especially carrying such a handicap as Paul had.

We remember that when Paul and Barnabas arrived in Perga in Pamphylia after an arduous missionary campaign on the Island of Cyprus young John Mark, their secretary and helper, deserted them. (See Acts 13:13.) It was probably midsummer, and the enervating climate must have weakened Paul. But despite the loss of John Mark's needed help, Paul and his companion faced and accomplished the dangerous trip over the Taurus mountains into Antioch of Pisidia. When the two missionaries reached Lystra, Paul was stoned and left for dead. (See Acts 14:19.) Nevertheless, he finally arose and carried out the mission which he had started. Physical weakness and even near-death failed to stop this dedicated man.

While on his mission, Paul insisted most of the time on working at his profession of tentmaking in order to make a living. (See Acts 18:1-3.) It was not enough to preach long hours; he had also to be independent of the saints by earning his own bread.

Finally, we notice Paul's great devotion to God in his willingness to put up cheerfully with long years of imprisonment. At one time he spent at least four years in prison before being released. And during his second Roman imprisonment, while in chains, he could write these noble words:

I have fought a good fight, I have finished my course, I have kept the faith. (2 Timothy 4:7.)

Paul's devotion and faith and his death in the service of God leave us with an example of idealism much needed in our day.

First Journey — *It started at Antioch in Syria and included such stops as Selucia in Syria, Salamis, Paphos, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe. From the latter place he retraced his steps to Perga. From the port of Attalia, he sailed again to Selucia and then returned to Antioch.*

Second Journey — *From Antioch in Syria, Paul's travels included Tarsus, Derbe, Lystra, Iconium, Antioch in Pisidia, Troas, Neapolis, Philippi, Amphipolis, Thessalonica, Berea, Athens, Corinth, Ephesus, Patara, Caesarea, and Jerusalem, and finally a return to Antioch.*

Third Journey — *Again leaving from Antioch in Syria, Paul traveled overland to Antioch in Pisidia, Ephesus, Troas, Philippi, Apollonia, Berea, down to Corinth. From here he retraced his route to Ephesus, then he stopped at such places as Miletus, Rhodes, Patara, Tyre, and Caesarea, ending this time at Jerusalem.*

To Rome — *He was taken to Rome, stopping at such ports as Caesarea, Sidon, Selucia in Cilicia, Selinus, Myra, Patara, Rhodes, Cnidus, Fair Havens, Melita, Syracuse, Rhegium, and Puteoli. Going overland he passed through the Appii Forum and Three Taverns and finally ended at Rome.*

Library File Reference: PAUL.

the missionary journeys of paul

Art by Sherman T. Martin

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SECOND TIME

OLD FRENCH CLOCK: IT MAKES SURE AT TWO MINUTES PAST.

Some months ago I received an unusual telephone call at the office shortly before noon.

The caller was my wife Belva. Her message: "While you are out to lunch today, will you meet me at this furniture store? There is something you should see."

At noon I was there.

Hanging on the wall in the corner was an old French clock.

Never before do I recall seeing a timepiece quite like this. The face of the clock was white, about nine inches in diameter. The black numbers were Roman, each bordered by green and pink lines shaped like a shield.

On the lower part of the clock's face were two slots for winding.

Wreathing the face was embossed metal. It was mostly tinted in gold but also bore figures of roses, other flowers and leaves, with touches of faded blue, red, and green.

(Of general interest.)

The most striking feature of the timepiece was its metal pendulum, shaped like a giant teardrop, some three feet long. It was also embossed with drapes and bouquets of flowers. The pendulum was gold tinted, blending with faint shades of blue, red, and green.

At the lower ends of two red cords hanging from the metal box behind the clock's face were rusted iron weights. They were the size and shape of plump cucumbers.

Atop the metal box behind the face was a mushroom-shaped bell. One side of the box was open, revealing the metal cogs and spools which helped make the clock run. The tick and the tock were clear and resonant.

"The clock goes back to France in the latter part of the eighteenth century," Belva said.

For me, as for her, it was love at first sight for this old clock. Together we made a decision: we would give the clock to each other for Christmas.

"You must hear the clock when it strikes the hour," Belva said. Later I did. The sound of the clock bell was like that of a San Francisco cable car when the conductor pulls the cord. There were as many clangs as the number of the hour: five clangs at five o'clock, six at six.

But what is really different about this venerable timepiece, now hanging in our front hall, is what it does at two minutes after every hour. The clangs repeat.

"The furniture man explained why the clock strikes at two minutes after," Belva said. "In eighteenth century French chateaus the family might have been occupied in rooms some distance from the clock. They might have missed the number of clangs on the hour. The second series gave them an opportunity to make an accurate count and thus be sure of the time."

I have found this true in our home. In the early morning hours, when I am in bed half asleep, I may hear the clock strike the hour. But I may not be sure of the actual time. I make certain on the second ringing.

As we enjoy the old clock in our humble home, I appreciate more and more the lesson it gives in communications, in getting the facts right. How often have I wasted time and energy because I did not get a message straight! Only the other day I waited at noon on one downtown corner to meet a man. He waited for me on another corner, a block away. We never made the connection. Our tempers both flared. We were both at fault. We had not taken the time to make sure of the appointed place.

I know a man who often says: "I would rather be thought dumb by asking that a statement be repeated than assume the message and suffer the consequences of having it wrong."

So much of our time, our energies, and our learning are keyed to getting the facts right, to making sure.

At two minutes after the hour, our old French clock repeats its message. And that is one of the reasons I love the timepiece more every day.

—*Wendell J. Ashton.*

Library File Reference: CLOCKS.